The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XX. NO. 19.—WHOLE NUMBER 1007.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for July.

7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

AUGUST.

4. Tenth Sunday after Trinity.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

(From the Church of England Magazine.)

The Forty-Sixth Psalm.

God is the refuge we have near,
God is the help to which we flee,
Though earth be moved we will not fear,
Though hills be carried to the sea—
High though the billows rage and swell,
Though mountains at the tempest quake,
There is a stream whose waters quell
The woes of which His saints partake—
The walls which, as His own, He seals,
Girt with its circling arms rejoice;
There stands his fane, and there reveals
The present Deity His voice.
As God, for ever there abides,
For aye those walls shall near be moved,
He thence the heathen's noise derides,
And thence their kingdoms are reproved—
His voice creation hath addressed,
In liquid haste creation flies;
The God of Hosts shall be our rest,
In Jacob's God our refuge lies.
Jehovah's mighty works, convene
Ye tribes both far and wide to heed;
The desolations that have been,
All from Jehovah's wrath proceed—
He breaks the bow, he snaps the spear,
He burns with fire the warrior's car,
No more the world shall battle fear,
Nor kindle more the flames of war—
In solemn silence let the world
List to the mandate of His speech,
Far o'er creation be it hurl'd,
Far o'er the heathen let it reach,—
That all obey God's high behest,
Glory to God alone applies;
The God of Hosts shall be our rest
In Jacob's God our refuge lies.

G. M. B.

Selected Matter.

Extract

From "Old Wine in Old Bottles." A Sermon originally preached at the Church of the Advent, Boston, and repeated at St. Anne's Church, Lowell, and at Annunciation, St. Stephen's and Trinity Churches, New York, by Rev. Henry N. Hudson, of the Diocese of New York. Published by request.

To drop the figure, which I fear has already been overworked, in our branch of the Church, the doctrine and the discipline, the spirit and the body, are profoundly suited to each other; as is proved both by the ground on which they were united, and by the fact that they have lived together so long in perfect harmony. Close indeed must be the correspondence between the faith and the form of the Church, to outlast so much time and withstand so much war, without any perceptible change in either part. And as we cannot doubt that Inspiration at first brought them together on a principle of mutual fitness, so a large manifold reason and experience warrant us in believing that the same principle presided at their reunion: not so much perhaps by the wisdom of the Reformers, as by the simple trust of all men at that time in the wisdom of the original institution; a trust that naturally brings plain men to the wisest results by conducting them along the line of plain facts. In a word, the strength of the Reformers lay in that, for some cause or other, they did not presume to indulge in any theories of their own against the teachings of a supernatural prescription. And the result is, that, over and above the primitive lights by which they walked, we now have, since their work was done, a great historical demonstration in its favor, which is indeed far stronger and better than any amount of logical or theoretical refutations. It can only be put down by bringing primitive facts against it, as primitive facts have always been brought for it; and its enemies are so far from succeeding in this, that they have long since pretty much given over the attempt.

Now this close correspondence between the faith and the form of the Church must have something answering to it within us; our minds must run along the lines of this mutual fitness, else there is no telling how or where we shall come out. If we go after another spirit, we shall get at strife with the body; if we go after another body, we shall get at strife with the spirit. However we may flatter ourselves with having breadth enough to reconcile what the Church has walled out with what she has walled in, we shall find ourselves mistaken; in undertaking to do so we put ourselves in a false position; and we shall be compelled sooner or later to give it up. The Church's positive prescriptions are part and parcel with her negative; we cannot hold the one and discard the other: the same Reformation which took in or kept in the matter of those, cut off and fenced out the matter of these; and it did both on the same principles, for the same reasons, and by the same authority. So that neither the peculiarities of Geneva nor those of Rome can be made to coalesce with that to which, as members of this Church, and especially as clergymen, we have sworn the oath of allegiance, and taken the vows of perpetual marriage. In other words, what are commonly called the Thirty-nine Articles, during the existence of those things against which they are aimed, are an *essential* part of our ecclsiastical constitution. And however men may differ about the meaning of the terms used in those Articles, their is no mistaking the things to which they refer. The Papal Supremacy, Transubstantiation, the Confessional, the Worship of the Blessed Virgin, the Invocation of saints, are *essentially* ruled out of the Church; the force of which ruling cannot expire or be explained away, until either they or she shall cease to be. And if we undertake to cross this order, instead of working them into the Church, we shall simply work ourselves out: if we get to hankering after them, and flirting and coquetting with them, we shall soon generate a conflict within, which will grow upon us, until it wins us to break our vows and cast off our allegiance.

I think it stands to reason that all this should be so; and I am sure there are facts enough, some of which have lately occurred, to prove that so it is. How far the thing may be otherwise in case of the laity, is not for me to say; but surely it cannot be much otherwise, in case of the clergy; for unless there be a good measure of coherence and consistency between what they teach and what the Church teaches, they can hardly choose but get themselves into trouble with their people; from which trouble they will find no relief but by deserting the Church. Nor can we regard it as other than a great blessing to us all, that the Church has, in the intelligent vigilance, sobriety and unsophisticated common sense of the laity, something to balance and temper the professional bias and onesidedness, which the clergy, like any other single order of men, are so apt to fall into when left entirely to their own counsels. It would indeed be absurd in me to disrepute the Priesthood, and I have no thought of doing so; but the truth is, we cannot safely trust any one order of men, nor can any one order of men safely trust themselves, with unchecked power and rule: to have it, is a temptation which human infirmity can hardly be expected to out stand: and one of the best things in the world for all classes of men is, the not being allowed to have their own way. Accordingly, it is an old maxim of civil and of ecclesiastical reason, "*Quod spectat ad omnes, ab omnibus tractari debet*; What concerns the interests of all, ought to be settled by the counsels of all." Nor should it be forgotten, that the very pursuits of the clergy naturally lead them to prefer truth as it is in speculation; whereas the pursuits of the laity as naturally lead them to prefer truth as it is in operation; the former are more taken up with thoughts, the latter with things: those are apt to receive what satisfies the mind; these, what can be put to work and made to do something; and the working of these is certainly a most natural and wholesome corrective of the thinking of those. When both orders are brought and kept together, and everything is done by common counsel and consent, the one naturally grow to think practically, the other to practise thoughtfully.

I suppose you will all understand me as alluding, in much that I have said, to certain late secessions from our branch of the Church. These secessions are indeed matter of grief and sorrow to us, but they do not a whit impair our confidence in the Church: rather, we are much confirmed therein; we are the more contented, if possible, to remain where we are, when we contemplate the ugly and ill-favored processes whereby those secessions have come about. It is no part of my purpose to make an attack on the seceders; and I have as little thought of defending or excusing their course: this, whether viewed in its progress or in its result, seems alike repugnant to right principle and just feeling. They may have been put upon it by causes more or less beyond their control; they may have entered it unwittingly, not dreaming whither it would lead them, until they had gone too far to retreat. Be this as it may, no one whose thoughts have been turned that way can well have failed to observe the disengeniousness, the unhandsome arts which, undesignedly perhaps, but not the less really, they have been led to practise with themselves and towards their brethren;—arts which, even if they stopped short of such results, no man can venture upon, without wronging the truth and his own soul and all who are connected with him.

Some of the seceders, we know, have passed, in a few days, from the public exercise of the ministry among us into another branch of the Church; and that, too, although in so doing they had to renounce all the solemn vows of their ordination, confirmation and baptism. All which, if sincere, as we trust they were, they could hardly have done without being very much beguiled. For, before taking such a step, they must in all reason have doubted for some time the tenability of their position; and, if overmastered by such a doubt, as men may be without fault of their own, they were bound in common honor and honesty to retire until they could solve their doubts one way or the other, and thus avoid the appearance of holding on to their place, that they might betray their trust. The sacredest oaths and pledges they seem to have broken through without scruple or reluctance; exercising their priestly functions, not merely until they came to deliberate whether to keep them; but until they had fully made up their minds to renounce them; thus, in effect, availing themselves of the confidence with which the vows they had taken naturally inspired their brethren, even after they had ceased to regard those vows as binding on themselves. Surely, there must have been some strange prevarication here, whether the subjects were aware of it or not. They may indeed have done all this from conscience, or from what they took to be conscience, but there is something wrong about it; they did not learn it from the Church they left; there is nothing in her divinity or her morality to justify it: if they have found any thing where they are now to justify it, they may indeed have our pity; but they cannot have our approval.

To account for such an action without impeaching the rectitude of the actors, is no very easy matter: I am quite at loss how to explain it, but upon the supposal either of dishonesty or of delusion; the latter of which is both the more natural and the more charitable way. By unfair shifts and subtleties and subterfuges the persons in question seem to have imposed on themselves—to have perplexed and confounded their conceptions. Many of us, no doubt, have sometimes observed individuals apparently trying how near they could tread to the edge of the Church without stepping over; seeing how far they could go towards another branch of the Church and still be tolerated in this; hanging about the confines and sometimes playing over the borders; endeavoring to find or make holes through the walls of the Church whereby to thrust out what they lusted against, or to let in what they lusted for; defeating or obscuring the plain obvious sense of our offices and articles by wilful, wrong-headed, unauthorized constructions and interpretations. Thus they practise a sort of jugglery with their moral sense; thus by various arts of self-sophistication, they are beguiled into a course which, were they direct and downright with themselves, they would see to be at strife with common honesty and morality. Such a way of secretly courting and caressing things forbidden, and of coming at stolen interviews with them; of circumventing the articles of prohibition, and so running into subtle distinctions and evasions;—such a way, if persisted in, must needs stuff the mind with prevarication, with a sort of unconscious duplitity. And generally indeed, but especially in religion, we may know that we are in the way to become false and treacherous, when we find ourselves doing or inclined to do what we are afraid or ashamed to have known. What plainer dereliction from truth and right than to be living upon the strength of a confidence inspired by oaths we have taken, when we are deliberating whether to keep them; nay, when we have resolved to abjure them! There is no reconciling such a course with honor and integrity. If any man were known to act thus in matters of business, I need not say how fatal it would be to his business character.

And yet something very like this *seems* to have been done by the late seceders. For some time they were apparently trying to persuade themselves, that there was really no essential difference between where they were and where they are; but they were unable to rest in that persuasion: and they found all at once so vast a difference as to warrant a renunciation of all their vows and pledges. If they were frank and clear with themselves what hindered their seeing that difference before? or else what caused them to see it then? We hear much about their superior piety; but what shall we say of the piety that thus breaks through the sacredness of promises? We may believe a man acts from conscience, and that his conscience is pure, when he makes a conscience of keeping his vows. But the trouble with the seceders probably was, they had put themselves into a false position; and the more they worked to make it good, the more they stirred up a war within them; from which war they had no escape but by flying off into—what shall I call it?—apostacy is a hard term, but I really can call it nothing else. I, for one, am sorry they have gone—sorry both for their sake and for ours; but I am glad their going has furnished more proof, if more were needed, that it is vain to think of holding the peculiarities of the Church where they have gone, and of still retaining our allegiance to the Church where we are. I would say the same of seceders in the opposite direction, but that there is less likelihood of any clergymen's seceding thither, because they will hardly find much but anarchy and vacuity there to secede to. Which probably explains why it is that though similar arts of self-sophistication are used on the other side, they do not often come to the same result. And as we may say that the former went out from us because they were not of us, so of the latter we may say that they are not of us though they still remain with us. And we hope they will remain; not because they are of any benefit to the Church, but that the Church may benefit them; for she is here not to be ministered unto, but to minister.

From what hath been said, and from much more that might be said, it may well be inferred, that the more we contemplate the process of the late secessions, the less we shall be inclined to imitate them. Truly may we say, If the seceders could not get away by handsomer methods, they had better have staid where they were. By whatsoever causes and motives they may have been drawn into this way, the way itself is clearly a bad one; it is full of crookedness, it ends in—treachery: if it have power to make men false without their knowing it, this is all the worse for the way and not much better for those who travel it; for men of a delicate, sensitive honor or conscience are not apt to be drawn into such ways. So that on all scores their going furnishes us new reasons for staying: for this example only serves to strengthen our conviction that there is no way from us to Rome but through dishonor and unhandsomeness; that road is paved with broken vows and murdered pledges.

What I have been saying must be understood as applying more particularly to clergymen though much of it will doubtless apply with some abatement of force to lay secessions. For the clergy occupy places of peculiar trust, which they can only reach by incurring peculiar obligations; they are doubly trebly sworn into their allegiance; all the strength of moral and religious ligaments is upon them to keep them where they are; and they cannot get away but upon such principles as would break down all pledges and compacts,

"make marriage vows
As false as dicers' oaths;
and sweet religion make
A raphsody of words."

(To be continued.)

(From the English Churchman.)

The Speech of the Lord Bishop of Oxford

On the second reading of the Bishop of London's Bill.

My Lords, I have never addressed your lordships with greater reluctance than on the present occasion—a reluctance not founded upon any doubt as to the vote which I am about to give upon this Bill, nor as to the side which I ought to advocate, nor even with regard to the feeling that the part which it is my duty to take will subject me to imputations of party motives and a desire to separate the Church from the State, which have been to-night bandied about with what I must consider an unbecoming freedom; for in the cause of what I believe to be the Truth I am ready to bear any amount of obloquy: but I feel that in order to consider the question fairly I must draw attention to those great principles for which this House is not the most fitting place to propound, but which I must lay down broadly and firmly in order to meet the fallacies which we have heard to-night. My Lords, I would ask what are the objects and purposes of THE CHURCH, about which we are this night called upon to legislate? A noble lord has told us to-night that he is "a friend of the Church," and spoke of it as though he were not indisposed to show it a little kindness, and to give it a little help. The noble lord owns that he is even a member of the Church, but then his membership depends upon which side of a river (the Tweed) he happens to be. (Laughter.) My Lords, I ask that "friend of the Church," Does he regard the Church as an institution which men may belong to as they would to a club—because it suits their wants, their wishes or their feelings? The object of the Church is to uphold, preserve, and assert God's Truth, and to be a witness of that Truth throughout the earth and to the end of the world. And it necessarily follows that there must be a mode of declaring what that Truth is whenever it is impugned. And if so, with whom is that power of declaring the Truth lodged?—With whom can it be lodged, and by whom can it be administered? I ask any noble lord in this House, the most determined opponent of the Bill—even those who have come pledged to vote against this Bill without having bestowed two thoughts upon the subject—I ask even them, Who are the proper judges of the Doctrine of the Church? Can the power to judge finally belong to men who may not be even members of the Church?

A noble lord has told us that ecclesiastical persons are the worst judges of doctrine, because they know too much about it. (Laughter.) So the less a man knows of the subject the better able he is to judge about it. Why, my lords, upon this principle it would be better to have Jews who know nothing about Christianity, provided they have a good knowledge of the English language. But, my lords, this is the consequence of not grappling with the real question. There was a Truth revealed, and committed to the Church, which Truth can be neither added to nor diminished till the end of time; and to preserve that sacred deposit of Truth in the Church, Clergy and Laity were constituted, with power to draw out Creeds and Articles of Faith—not to establish new opinions, but to maintain old Truths where they were impugned.

My lords, what took place at the Council of Nice? The question to be decided was as to the meaning of the word "Son." The question, which noble lords might say was merely as to the meaning of a simple word, was referred to Ecclesiastics, because they were Ecclesiastics, and the Church has accepted their decision. But did Athanasius propound a new doctrine? No, he prevented Arius from fastening a new interpretation upon an old Truth, and by showing what was the Truth he confirmed it against the heresy. Would noble lords have the question which was decided at Nice come before the Judicial Committee? The Clergy—the office-bearers of the Church—had the power in old times to declare and define the Truth, but not of enlarging or adding to it, and the part of the laity was to accept and ratify the Truth; and thus I would have it now. The office-bearers of the Church have had a sacred deposit of Truth committed to them as trustees—not for themselves, but for others,—and, my Lords, it is not for trustees to shrink from their trust or to cast it away, even in temporal matters, much less in spiritual. I confess that I heard with great pain some of the observations of the Right Rev. Prelate (the Bishop of St. David's.) That Right Rev. Prelate appeared to lay it down that there was no such thing as abstract religious Truth beyond what every man in his conscience held to be Truth, and that no man had a right to say another was wrong. My Right Rev. brother also seemed to cast away to the winds the awful responsibility placed upon him when he was set apart as one of the governors of the Church, and a trustee of her Doctrine.

My Lords, I cannot be accused for one moment of arguing that the laity are no part of the Church. From my inmost soul I detest such a doctrine. I hold the laity to be the heart—the marrow—the life-blood of the Church, and that the Clergy are only their Ministers for Christ's sake, and trustees for the deposit of Truth. We must not allow a nibbling away of the Truth. If at any time such a thing was dangerous, it is so now, when there is an impatience of control, and of all fixed external truth and authority.—Beware, my Lords, how you deal with a living body as if it had no life, as if it were a plastic form of lifeless clay which you think you can mould to your own will, and stamp upon it your own image. There is life, my Lords, in the Church of Christ—the life of eternal Truth. If you show no deference to those who have asked for this measure you will destroy the hope of some of the most conscientious men in the country. Beware of alienating their affections. I deeply regret that the noble marquis, (Lansdowne,) as the representative of the Government should have expressed himself on this occasion with so much more than his usual impetuosity. He has almost made a declaration of war against every member of the Church who is unwilling to submit the most sacred subjects to the decision of a lay tribunal.

But, my Lords, we are told that this Bill will infringe upon the Royal Supremacy. I deny it. I value that Supremacy as highly as any man living. But as it has been explained to-night it would appear that the Sovereign personally is the receptacle of the whole cycle of religious knowledge, and by her own single will could declare what the Faith of the Church is, and in what manner it should be set forth. I confess that I heard such statements with amazement, and I am sure that Her Majesty would be the first to repudiate such an unconstitutional interpretation of the Royal Supremacy. (Hear, hear.) The Crown is the ultimate appeal in all cases Ecclesiastical and civil, and is bound to decide all questions by means of its proper constitutional agents. (Hear, hear.) How can it be said to interfere with the Supremacy of the Crown, to give additional means of information to the judges appointed under the Crown? How can it be said to encroach on the Royal Prerogative to enact that for the future the law lords, when called upon to decide in matters of faith and spirituality, should do so with the assistance and co-operation of the dignitaries of the Church? As well might it be said that when trial by jury was introduced, the Royal Prerogative was invaded.

The noble Marquis says, that if the Bishops be appointed as judges of doctrine, the first consideration upon a man's being chosen for a Bishopric, would not be his learning and piety, but "What is his Doctrine?" my Lord, I am simple enough to believe that this ought to be the first consideration, it that is a far more important question than which side a man will vote in your Lordship's House. (Hear, hear.) This most extraordinary objection proceeds from a low estimate of the Church's office, and of the responsibility of her rulers. It appears to be thought that Bishops should be only decent, respectable members of Society, giving a gentlemanly tone of calmness and universal toleration, instead of believing themselves, and acting as, Christ's ministers for maintaining Christ's truth. (Hear, hear.) My Lords, you believe that men the least instructed in Theology, are the most able to decide doctrinal questions—that there is no fixed truth any where—that every man is at liberty to think and to teach just what he pleases—then you may refuse the second reading of this Bill. But I ask you to consider the consequences of so doing. You will alienate hearts and affections, without which the Church will be weakened and emasculated. Let the example of Scotland teach your Lordships a wiser lesson. Beware of rending the Church of England in a similar manner, for there are those whom to-night's vote may dissever from the Church—not indeed if they took my advice, for I would say to them, "Be patient, be firm, and truth will prevail, for it is mighty." If your Lordship's vote should lead to a Free Episcopal Church in England, will you have strengthened the other institutions of the land? There are those among your Lordships, not members of the English Church, who deny the power of the State in spiritual matters. I claim the votes of those men to-night.

Loving the Church of England as I do, and believing her to be God's chief blessing amongst blessings unnumbered in this happy land—believing too, that that Church is the bulwark of the Throne, and the surest safeguard of the liberties of the people, I cannot bear to see any measure rudely rejected which tends to her welfare. I solemnly adjure your Lordships by the blessings which you have received from the Church—the undivided Church of this land—that you break not her noble heart. (Cheers.) Let us not say (after having given to every sect greater freedom of action and more power to settle their own affairs) to the Church of our fathers, that nothing shall be done for *her*, except increasing her burdens, and adding greater weight to her yoke. Let us not say to her, what we dare not say to the Sister Establishment, that she shall not have the power to maintain her own purity of doctrine. If you would accord to the Church of England, what you accorded to the Kirk of Scotland, she would be abundantly satisfied, but she does not ask so much. All she asks is, to have confirmed to her a power she has long possessed. It has been said that your Lordships are asked to upset the customs of centuries; but the noble lord (Stanley) has shivered to atoms the sophism (cheers), and shown that this mighty work was introduced only a few years ago, and the noble lord who originally proposed it, said that it was never intended to meet cases of the kind. It is an institution of mushroom growth, and yet to hear the speech of the noble Marquis, it might have been supposed that Magna Charta was about to be crushed. (Loud Cheers.) I trust your Lordships will not be led away by such representations. The consciences of men stirred to their lowest depths, hang on the decision of tonight. Singular wisdom was displayed at the time of the Reformation. At that time, the Church passing from the usurpation of Popery, it might have been expected, not unnaturally that too much power would have been given to the Crown over things spiritual; but even at that time, it was found that although such periods were like a river overflowing its natural channels, and unable afterwards to regain them, so deep were the channels of ancient Church rule, that they were not disturbed, and the power was left undisturbed in her hands, until, to her great dismay, she found it slipped from her grasp, and transferred to the Judicial Committee. I entreat you not to be led by party feeling, or by empty fears, to do an unjust action; for, in the speech of every one who opposed the motion, the fear has peeped out that the establishment of this Court would weaken a certain judgment. (Hear.) If it were such an admirable judgment, surely there is no reason for such a fear. Unless there was some secret lurking belief that the judgment might be upset, if we had a good Court, there would not have been this uneasiness. I beseech you not to be actuated by such a manifestly unjust principle as to refuse a right, lest something which is thought inexpedient, should come to pass. (Cheers.) I entreat you to follow the more generous course of going into Committee on the Bill, and seeing, if it has faults, whether they can be amended. [Turning to the Ministerial Benches, the Right Rev. Prelate said, in a most elevated tone of warning.] Do not alienate from you as a party, finally and forever, the whole body of the English Church! (Loud cries of "oh, oh," and dissatisfaction from the Ministerial ranks.) Yes, I dare to admonish you, and I do it again. (Cheers.) Do not alienate from you as a party, the whole body of the English Church, by showing them that at your hands they must not look even for justice. (Great cheering, and ministerial disapprobation.) Deal more liberally and justly with her; listen to her complaints; do not rudely repulse her when she comes to you for redress; and seeing her value her purity of doctrine and teaching, more than earthly possessions, hasten to remedy her wrongs. (Loud cheers.)

Communications.

(For the Churchman.)

Ravenscroft College, Columbia, Tennessee.

Mr. Editor,—A few years ago, the Bishop of Tennessee made known his desire to establish, in his Diocese, a College for the education of Boys on Christian principles.

The great need of such an Institution in that part of our country; the advantages it would give to the young there, now and in all future time; and the religious influence which it is intended, it shall be made instrumental in spreading abroad through those to be educated in it, were considerations of such obvious importance, that the Convention of the Diocese cordially sanctioned the plan, and co-operated with the Bishop in furthering his design.

Initiatory measures were accordingly taken by the Diocese, to found a College, to be called "Ravenscroft College," the name which had been given to it by the Bishop.

But the Diocese of Tennessee alone, is not able to complete the design. It has done what it could; enough to show itself in earnest in the matter, and to entitle it to the aid of Churchmen elsewhere.

A letter which I have recently received, says, on this subject: "Something over three thousand dollars were tendered by a few Churchmen here, to the Bishop of the Diocese, to establish a Diocesan School; and thereupon, ten acres of land were purchased near the residence of the Bishop, the site being a very beautiful and, in every respect, eligible one. This ground was held at $150 per acre, but was sold by the owner for $100 per acre, in consideration of the object for which it was bought. If the application made to the Church for help to put up the necessary buildings fail, as a natural consequence, the three thousand dollars offered to us here, will be returned to the Donors. The Charter which was granted by the Legislature, will be of no use, and we may not be able to get another at some future day when we may desire to establish such an Institution in some other location in the Diocese."

They have commenced the collection of funds to put up the buildings, and have about $2300, available for that purpose. It is estimated that $55000 more, would be sufficient for such buildings as would accommodate the teachers and pupils. They do not ask for endowments, though I heartily wish they could get them. They believe the College would command such liberal patronage at once, as would support the whole establishment.

The letter from which I have already quoted, says: "The classes which we have now in school, have done remarkably well, and the thought is a melancholy one, that for want of accommodations, we shall have to return nine promising youths,—one of them looking to the Ministry—who have been committed to our care from a distance, to their parents and friends, the ensuing summer."

They will not begin to build until they have money enough to finish the buildings. Such determination should give assurance that any contributions made to them will not be lost or misapplied; and it should commend their effort to the favorable consideration and aid of their brethren.

For the purpose of getting the means to erect the College buildings, the Bishop has addressed a circular, as I am informed, to each of the Parochial Clergy in the United States, asking from him a donation of five dollars. The very modesty of such an appeal would seem to challenge compliance; and yet it appears from the published acknowledgements, that less than one hundred, out of one thousand, have answered it, and they, mostly, of the smaller Parishes.

I know there is no fund provided by the Parishes upon which the Rectors can draw, to meet such calls upon their benevolence, but I suppose nearly every Congregation has one or more members who would cheerfully give that sum, if asked to do so, to enable his Pastor to comply with so moderate a request from such a source, for an object of so great and general importance.

As it is quite certain the means will not be attained from that source, allow me to propose a similar plan for the consideration of the Laity. Let each layman who can afford to do so, send to the Right Rev. James H. Otey, D. D., Columbia, Tennessee, five dollars or upwards, to aid the good work he has in his hands, and as a contribution to promote the extension of Christian education in the West.

It is a small amount for each one to give, and if only one thousand will give it, the amount required will be realized.

I am sure it would rejoice the heart of the good Bishop, to see this further effort in a cause for which he has labored so long and done so much, prospered to its completion, and the contributions to it would derive satisfaction from the reflection that they had been instrumental in the establishment of an Institution, which, with the blessing of God, must be influential for the good of mankind, through the Church, for many generations.

The College will have a Theological Department to prepare young men for the ministry. The want of Clergymen in the West, is much felt, and is constantly increasing, and unless the means are provided to prepare them there, the Church will find it difficult to maintain the ground she now occupies: advance she cannot.

I earnestly hope this statement, by one not of the Diocese of Tennessee, who has no other motive in making it, than a desire to serve the Church, will be favorably received by Churchmen everywhere, and that an object so worthy, in all respects, of their liberal aid, will not be allowed to fail for want of a helping hand from them.

A LAYMAN.

For the Churchman.

A Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVII.

The Phantom Giant; or a smooth stone from the brook.

It is no part of my design to discuss at any length the particular question which many both within and without the Church have too long regarded as the only point of essential difference between the Churchman and the Sectarian.—Could I believe this, I should here lay down my pen, or suffer it to write but two words more, to say with all the fervor I could throw into a prayer—*Perish Episcopacy!* Never could I make *that* the one-idea which should separate me from the sects around me; and yet assimilate me to them by magnifying a one-idea into a cause of denominational distinction. I should without exertion drop the miserable with from my arm "as a thread of tow when it toucheth the fire," and reach to brother Barnes not the left, but "the *right* hand of fellowship."

Time has been, however, when the government of Bishops was, in the ears of Dissenters, the main note of discord among "the notes of the Church." In many other things Dissenters once spake the Church's language, and sang the Church's song, and the Church listened with delight to the distant, though broken, echoes of her own voice. But the hour is coming, yea, is already come, when the widening departures and the jarring contradictions of the sects have demonstrated at terrific cost, that the whole circle of evangelical truth is in controversy. So long, therefore, as the ineffable mystery of the Trinity shall be the deep and solid archway over which a sinner's path to heaven must lie; so long as the Crown of the slain Man of Calvary shall be so bright that not even "the brightness of the Father's glory" can excel it, and only the Cross can vie with it in beauty; so long as the Blood of the Lamb shall be the sole hope in the universe of restoration to the Divine favor, and the Holy Ghost, proceeding from the Father and the Son, the sole power in heaven or in earth to effect our restoration to the Divine image: so long as the enunciation of faith shall be more sublime than the stammerings of reason, and the ministry, and word, and sacraments, and alms, and prayers, and fasts, shall be the medicine for the operations of grace; so long as sin shall be vile, and hell dark, or a Saviour precious and heaven bright, or the soul immortal, and the resurrection and the judgment certain; so long we *must* accept the Episcopacy as earth's great Antipas and heaven's living and faithful Witness. And if time has been when Churchmanship was a proud enigma and another name for bigotry, and an intolerable one-idea, the time has come when, to relax it by playing into the hands of vacillating sects is to play false to the ancient faith and to the crown of "the Ancient-of-days." For two reasons, however, I shall but briefly touch the particular dogma of the Episcopacy. One is, that so long as Hobart and Bowden and Cooke and Onderdonk and Leslie and Perceval and Richardson and Kip and Wilson are accessible to the popular reader, and the Fathers of a pure and early church may be consulted by the student, Episcopacy asks no defence from one who is less than the least of all. My other reason is, that since Churchmen do not regard it by any means in itself the main question at issue, I do not wish to give it an enlargement that may convey to the reader the impression that I have, myself, any such idea. But inasmuch as I must give a faithful narrative, this part of the subject is not to be entirely passed over.

Nothing was now in the way of my returning with entire satisfaction to the communion of my forefathers, but the repudiation of my Presbyterian ordination. For the reader will bear in mind that I was a Presbyterian of an olden school, and never for one moment regarded ministerial ordination as a matter of mere ecclesiastical convenience or propriety. That it was getting to be so regarded by the controlling spirits of my own communion, was itself the circumstance that more than any other made me unhappy and awakened my suspicion, that so far as this matter was concerned, there must be something wrong. I had regarded my office with awe, and my brethren as "ministers of Christ and stewards of the mysteries of God," standing as "ambassadors of God in Christ's stead;" and it was more than I could bear to hear in the words of the Princeton Review, that "the people can *originate* as valid a ministry as ever was made by Presbytery or Prelate." If the people, I said, may impart to me the right to preach the gospel of the Son of God, and to administer His holy sacraments and to "remit and retain sins which the Confession of Faith recognizes as their high prerogative, then the people must have that right themselves, and the ministry is all superfluous. If, moreover, they have the unbounded right of "private judgment," and the Bible be a sufficient guide, they have no need, methinks, of a Church or ministry to teach them. If the sacraments are nothing more than mementos of past events, the virtue of them is as good in the hands of the people as of one on whom the people have laid hands. For if there be no charm in the hands of a Bishop, there can be none in the hands of the people. If the people may authorize me to preach, I must preach the preaching that they

bid me. In vain should I remonstrate,

"Who ever saw in all his days,
Sheep lead their shepherd out to graze?"

the people, as the source of power, would justly answer me,

"Though you are now in pastor's chair,
Consider, sir, who placed you there;
Surely as shepherd you must know
'Twas we, the flock, that made you so;
And must the thing created claim
O'er its creator power supreme?"

No, no! Fearful is this utterance of the oracle at Princeton. Who is not reminded by it of the ancient "gainsayers."

KORAH AND HIS COMPANY.	PRINCETON REVIEW.
"Ye take too much upon you, seeing *all the congregation* are holy, and the Lord is among *them*; wherefore lift ye up yourselves above *the congregation* of the Lord?"	"The power belongs in all its vigor to *the people*, and they can originate as valid a ministry as ever was made by Presbytery or Prelate."

And a fearful door does this claim open for the people to fulfil that which is written, "The time will come when they will not endure sound doctrine, but shall turn away their ears from the truth, and heap *to themselves* teachers, having itching ears." That time has come; the people can be now accommodated to their heart's content, and set up teachers and preachers to teach and to preach just such doctrine as the people please.

What floodgates hast thou opened in these latter days, O Presbytery, to a Socinian, Universalist, and Pantheistic *ministry!* While the imperishable priesthood proclaims "the sound doctrine," as it was in the beginning, is now, and ever shall be," "whether men will hear or whether they will forbear," while amidst all the sorceries of Rome herself and the mysteries of her iniquities thou wilt find no pulpit so mysterious in iniquity as to entertain a preacher who should be so much a "man of sin" as to deny the Divinity of Jesus, the redemption by the Cross, the Trinity, or the final perdition of the ungodly; while these everlasting truths are so securely guarded that not even a Deacon shall be allowed to serve at table till he have first been "set before the Apostles," and *they* have "laid their hands on them;" thou, O Presbytery, hast proclaimed that *the people* have the unbounded right of private judgment, in these matters, and the prerogative beside "to *originate* a ministry as valid as was ever made by Presbytery or Prelate!" Interrogate thyself, O Presbytery, whether, if Satan had had two things to ask thee for, thou couldst have better pleased him than by granting these!

I have been more than surprised to find a Presbyterian champion, professedly of the olden school, seizing with such eager grasp upon a weapon which had long lain rusting on the field where the Presbyterians of a former day had wrested it from the hands of the Independents. I allude to the famous supposition of the company of Christians cast upon a desert island. "It will be time enough to provide for the case when it occurs," said Doctor Miller to the class of which I was a member. And better still is the answer of Doctor Lathrop, which I shall quote, but not yet. But Doctor Potts and the Princeton Review succumb completely to the Congregationalists in advocating the power of the laity to "originate" a ministry. Well did Doctor Wainwright answer, that if the wrecked company had lost their last Bible, and should engrave on leaves of trees such parts of it as they could imperfectly remember, to be transmitted to their posterity, would not their more fortunate descendants be bound to receive the unmutilated Scriptures, if a bright sail in the horizon should afterwards convey to them the authentic Word? And ought not a ministry "originated" in the same manner, to give place, when times should be more favorable, to the ancient and authoritative priesthood? I recollect that a Unitarian adduced this very argument to a parishioner of mine, to convince him that *baptism with sand* was as valid as baptism with water, because, forsooth, the occasion for its ministration *might* arise in the *desert!* On the same principle, a vegetable instead of bread, and water in the place of wine, may be substituted in the most Holy Sacrament, because there might be neither bread nor wine upon the desert island. And it is a sad fact that the Puritans, in former times, presumed to celebrate the Lord's supper with beer and milk and ale and other drinks, for fear the people should lay too much stress upon a *mere external.* Mr. Delevan informs us, too, that wine has been dispensed with in a thousand dissenting congregations in America! The only answer that the supposition above stated seems to deserve, is, that whatever you may write upon the leaves of trees is not the Bible where the true Bible may be had; that baptism with sand is no baptism where the baptism with water may be gotten; and that the ministry set up by the people is no ministry where the ministry transmitted from Christ may be enjoyed. A desert island! The ancient order of God's kingdom must be uprooted, because in your judgment, it does not meet the necessities of a desert island. Sirs, do you not perceive that you are borrowing, as is not uncommon with you, from the armory of the infidel? He tells you, God has left many of His children upon lonely isles for ages without your Bible or your ministry, and therefore their present priesthood is sufficient and your ministry and Bible are unnecessary. He tells you that even a better than Socrates may live in heathen lands, walking uprightly in the light and following the best voices of nature; and shall a better than Socrates be damned because he never heard of a Messiah to come? And must the pious Jew, who lives according to the precepts he has imbibed at his mother's breast, and rejoices in the light of *his* revelation, and who, perhaps in the heart of Asia, has never heard of a Messiah already come, is he to perish? Is the Unitarian in every conceivable circumstance to go down to swell the lamentations of the lost? Sirs, take back your supposition of the "desert island;" it savours not the things that be of Christ; it is nothing but a silly cavil, that would stand as well against every truth of our most holy faith; it is, mutatis mutandis, the standing cavil of the infidel against all Christianity; that like the Apostolical succession to your crew of Christians, there are millions who cannot hear of Christ, and therefore Christianity is not essential. And you, my good friends, my former brethren of a better school, however you may be pressed for an answer to more solid reasonings, do, for our old acquaintance's sake, let the desert island alone, and leave the congregationalists, by the right of discovery, to provide water for its baptism, wine for its communion, and men for its ministry.

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

[Concluded from last week.]

Very important for one's own comfort and the happiness of others, as well as for his attaining to an essential department of true piety, and thus manifesting the genuineness and sincerity of his faith, is the counsel the Church gives, as she is thus taught by the gospel, that we hurt nobody by word or deed, and bear no malice or hatred in our heart.

Similar principles apply to the baptismal renunciation of the sinful desires of the flesh, so that we will not follow nor be led by them. The tongue, the eye, the thought, should be guarded, in the watchful and jealous spirit of the gospel, and diligent and faithful application be given to God's appointed means of grace, that we may attain to the blessedness of the "pure in heart." This state, furnishing habits of virtuous affection and desire, and possessing a heaven-inspired instinctive disrelish for those which are sinful, and enjoying the special guardianship of the Spirit of holiness, and kept true to the ways and will of God by the love and fear of Him, is the christian's safeguard against, not only the grosser crimes now considered, but also that contamination of the heart, and that risking of its abandonment to its own devices, follies, weaknesses, and corruptions, and thus of its degradation and ruin, to which the world lures in much of the reading it provides, in many of its most cherished individual habits and social customs, its amusements, its foolish and polluted talking and jesting, its idleness, and its frivolity.

From their natural tendency to produce sins of this description—thus sinking themselves still lower in the scale of degradation, and adding to the vileness and temporal and eternal peril of their guilt; as well as from the door they open to irreligion, and immorality, and vice of every kind, and from their own inherent guilt,—the Bible invests with great solemnity and awe, and terrific threats of God's wrath and damnation, its prohibition of the sins of drunkenness and revellings; and the Church, in recognition of this fearful connection, instructs her children to keep their bodies in temperance, soberness, and chastity.

They are also to keep their hands from picking and stealing—a form of expression probably designed to cover with reprobation every species of what may be thought small and trifling, as well as the larger and more flagrant, violations of the eighth commandment. Whether the assumed distinction results either from the comparative insignificance of the thing taken, or its supposed little importance to the owner, it is a distinction which removes not guilt from the action.

This commandment also forbids every species of fraud, oppression, and extortion, in our dealings with others; all taking advantage of the ignorance, good nature, poverty, or necessity of others; every way, in short, of bettering ourselves which is not strictly candid and honest. It enjoins us to be, uniformly, and in the fullest sense of the terms, true and just in all our dealings. That we may thus keep this law of fundamental importance to the welfare of society, and to individual comfort and happiness, we must pray and strive that our hearts may be constantly kept under the influence of humble, entire, and cheerful trust in Almighty God, and contentment with the allotments of His providence.

Among the many sins whereby men belie their christian profession, betray their want of evangelical faith, and manifest either rank hypocrisy, or as guilty insensibility to the claims of moral purity and excellence, is detraction, whether in the black guilt of wilful lying against another, or in spreading reports to his injury not known to be true, or in not withdrawing what, once said, is found to have been false, or in fondness for putting aggravated constructions on his supposed misdeeds, or in unwillingness to admit reasonably extenuating circumstances. And much akin to these, is the love of idle talking about one's neighbor—a fondness for discussing his affairs or merits, with little heed whether it be, towards him, for better or for worse. It requires but slight knowledge of human nature, and slight observation of facts, to show which way this generally tends, how often it disgraces the character of the talker, how often injures the subject, how often spreads around mischief, unhappiness, strife, and angry passion. And much the same may be said of a relish for hearing ill of one's neighbor, and encouraging the wicked propensities of busybodies and tatlers. This vice of slander, in all its ramifications, is peculiarly dangerous because of the many plausible excuses brought to justify it. The good of society and jealousy of the cause of virtue, are often pleaded in favor of indulging a slanderous tongue or ear; while the viler hypocrite pretends to think it the legitimate dictate of his own experience of religion, concern for the spiritual good of others, and zeal for the holiness of the gospel, and a glorifying of the grace which makes him to differ. Whatever professions such persons may make of faith and piety, they are vain, or at least miserably defective; and whatever hopes or assurances they may cherish of being justified by faith, much cause have they to fear that they will be found, in the day when the Great Judge will make good His warning, "By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned,"* to have been but the hopes of delusion, [illegible] He only can be regarded as truly renewed in the spirit of His mind, and as having justification with God, who is habitually tender of his neighbor's reputation, desirous of vindicating him, glad to admit of whatever can extenuate his faults, loath to hear or say evil of him, and has much more at heart humility and penitence for his own defections, and contrite wondering at the mercy that spares him, than either to think or speak of the faults of others, or to indulge harsh and severe judgments of them. He who would keep his faith unrebukeable, and hope to be himself kept of God unto everlasting life, must out of a heart thoroughly influenced by the grace of christian charity, keep his tongue from evil speaking, lying, and slandering.

The tenth commandment contains in its very terms the great principle that man's obedience is to be of the heart. That must go with every good work to make it good in God's esteem: that must be set against all sin, if avoiding its *commission* is to be a christian virtue: its evil desires and inclinations are themselves sins, though without intent of actual commission. As we are not to steal from our neighbor, so neither are we to cherish a desire for what is his, in such wise as to be dissatisfied with its being his, or with our being without it; or to have the least inclination to make it ours by improper means, although, through fear or otherwise, we may not be willing to use the means; or to cherish feelings of envy or jealousy towards him; or to murmur at the providence which has distinguished his lot from ours; or not to rejoice at his happiness in the possession of it, and to be willing to contribute to that happiness. We must not covet or desire other men's goods; and in order to this, must, in humble reliance on the grace of the Holy Spirit, in faithful seeking of it by the means appointed in the gospel, and in devoting the moral agency which God has given us to practically profiting by that grace, cherish humble and cheerful contentment with all our Heavenly Father's dispensations towards us, and learn and labor truly to get our own living, and to do our duty in that state of life unto which it pleases God to call us.

B. T. O.

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* St. Matthew xii. 37.

For the Churchman.

Rev. and Dear Bro.: If you are not already furnished with a larger list of names of authors of the hymns printed in the back of our Prayer Book, than that which a correspondent of last week sent for the *Churchman*, allow me to place the following at your disposal. It is a transcript from a list which was presented me many years ago by a lady. I presume, however, that she would not like any definite allusion made to the source. You will perceive, by a comparison, that very few of these are given in the communication of last week. The paper is headed:—

"Names of the authors of our Hymns as far as known Many of these Hymns are *very* much altered from the original ones."

Addison—7th, 9th, 10th, 192d. Barbauld—83d. Brown—3d. Cowper—12th, 161st, 182d, 183d. Cunningham—127th. Doddridge—29th, 50th, 87th, 180th. Doane, Bp.—172d, 209th. Eastburn, J. W.—77th. Fawcett—27th.—Gregg—175th. Gisborne—163d. Heber, Bp.—107th, 119th. Kenn, Bp.—164th, 168th.—Key, F. S.—150th. Kelly—61st. Logan—4th, 13th, 19th, 47th, 92d, 141st, 188th, 190th, 202d, 206th, 207th, 212th. Montgomery, J.—31st, 38th, 54th, 104th, 111th, 112th, 134th, 153d, 155th, 196th, 201st. Middleton, Bp.—51st. Mason—170th. Merrick—28th. Muhlenberg—24th, 46th, 86th, 126th, 187th. Newton—133d, 148th, 151st, 174th, 181st, 186th. Onderdonk, Bp. H. U.—14th, 105th, 106th, 109th. 131st, 195th, 203d, 208th, 211th. Ogilvie—5th, 6th. Oliver—152d. Pope—53d, 191st. Ryland—11th. Steele—2d, 17th, 21st 41st, 58th, 59th, 125th, 132d, 158th, 197th, 198th, 200th. Stennett—33d, 66th. Toplady 139th, 173d. Watts—1st, 16th, 23d, 26th, 32d, 57th, 91st, 102d, 103d, 113th, 142d, 147th, 169th, 199th. Wesley, Charles—42d, 45th, 60th, 69th, 70th, 88th, 136th, 143d. Wesley, Samuel—205th. Williams, Miss—184th.

A. B. H.

Monday, June 17th, 1850.

It should be observed that the answer of our first correspondent was to a specific inquiry as to the authors of certain hymns. There are some ninety hymns yet unaccounted for, after the obliging communication of A. B. H, and we hope, before long, to have a complete list.—ED. CHURCHMAN.

For the Churchman.

The Virginia Canon of Discipline.

Mr. Editor: The *Churchman* of date, contains a canon just passed by the Convention of the Diocese of Virginia, which seems to me to be contrary to the letter and spirit of the rubric in the Communion office. As the canon in question involves vital principles, I venture to propound the following queries, in the hope that yourself or some of your learned correspondents will furnish replies on a subject so important.

I shall only premise by stating what must be obvious on perusal, that the rubric presumes the *sincerity* of every one presenting himself at the altar, and inasmuch as weakness, failings, and even occasional delinquencies, are by no means incompatible with spiritual life, the priest is directed to repel those only who are "open and notorious evil livers."

1st. As *some of the improprieties referred to*, are, I regret to say, occasionally practised by those whose sincerity we have no right to doubt, and who are very far from being "open and notorious evil livers," is not the repulsion of such from the communion, a direct violation of the rubric.

2d. The minister is, by the said canon, authorized to summon his churchwardens to sit in judgment on communicants, thus constituting an inquisitorial tribunal, analogous to a Presbyterian "session." Is such a court compatible with the rubric or canons of our national Church?

A LAYMAN.

New York, 1st June, 1850.

The points started by our correspondent are of some importance. We may say something on them hereafter; at present we commend the subject to our canonists, lay and clerical.—ED. CHURCHMAN.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 6, 1850.

MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY. This body assembled in the Sunday School Room of St John's Chapel, New York, on the evening of Wednesday, June 26, at 6 o'clock, and concluded its sessions on Thursday evening.

There were present the Bishops of Vermont, New Jersey, Western New York, Maryland, Delaware, Massachusetts, New Hampshire, Pennsylvania, Maine, and Indiana, with between fifty and sixty Trustees from various Dioceses; Bishop Doane presided at the request of the Bishop of Vermont.

The Rev. Dr. Higbee declined a re-nomination as Secretary, and proposed the Rev. Isaac Pardee, who was elected.

The several Reports, as provided in the Rules of Order, were called for and presented.

From the Report of the Finance Committee it appears that the cash capital of the Seminary is now about 62,000 dollars, consisting of specific endowments, and that the capital whose income is not specifically appropriated is exhausted. The real estate of the Seminary however is worth at the least $200,000, and some of it is rapidly increasing in value, and can be made available for the expenses of the Seminary. There remains a debt of 1400 dollars on the balance of the last year's account, and if the reductions hereinafter mentioned are carried into effect there will still be a deficiency of (say) $1500 on the ensuing year's account.

The Faculty proposed the members of the senior class to receive the testimonial of the Institution. Their names will be found under the Commencement head.

The Report of the Committee on the Examination of Students was read by the Secretary: it was prepared with great care by the Chairman, the Rev. Dr. Jarvis, and was of a most satisfactory character, as to the results of the examination and the testimony thereby afforded to the soundness in the faith of the Students. The other members of the Committee were Drs Edson, Crocker, Burroughs, and W. L. Johnson, and the Rev. J. L. Watson of New Jersey. The Committee had unanimously resolved that the Examination was not a mere *academical exercise* but a test of the learning and opinions of candidates for the sacred ministry; and a declaration to this effect was made to each class at the commencement of their examination. The Report was very full in its details, and we shall publish it, as soon as printed.

So clear and forcible were its statements that not the slightest objection could be offered; a discreet silence was kept; and the question as to the nature of these examinations may be safely considered as settled. The Committee appointed at the last meeting to report such amendments of the statutes as might be necessary to carry into effect the scheme of a permanent responsible head to the Seminary reported, that the measure was one highly important and desirable, but that it could not now be carried into operation, owing to the financial condition of the Institution; and prayed to be discharged—discharged accordingly.

When the nominations to fill vacancies were called for, Mr. Edward A. Newton, of Massachusetts, proposed a rule or statute, restricting the right to make them to the Bishop or Trustees of the Diocese in which the vacancy occurs. He alluded to the nomination of the Rev. Dr. Croswell from his Diocese two years since, *made by us;* and who shocking to relate was elected in opposition to that made by the Bishop. That one so distinguished for clerical and literary qualifications should have been elected a Trustee of the Theological Seminary called forth much lamentation and wrath from the speaker. He trusted it would never occur again!

Now we shall not enter into the general question of the right to make such nominations, but shall merely point out, that his own Low Church companions had been for years in the habit of making them, especially in the cases of Western New York, New York, and New Jersey. A favorable opportunity occurred for repaying them in their own coin, and we discreetly availed ourselves of it. Their candidates were in no case elected, but *ours was;* and the result has been an effectual stop to their annoying attempts, If they behave themselves, perhaps no more nominations of this kind will come from us; we are for fair play all round.

Mr. Newton's proposition was referred to a committee, as many members deemed it unconstitutional.

Nominations were then made to fill several vacancies.

A letter was read from the Rev. Dr. Wilson resigning the chair of *Systematic Divinity,* and one from Dr. Clement C. Moore resigni that of *Oriental and Greek Literature.*

A Committee was appointed to consider the letters, with Bishop Potter as chairman. The Committee reported appropriate resolutions.

They expressed the sentiments of the Board on the resignation of these able, devoted and well-tried servants of the church and recommended that the Rev. Dr. Wilson be styled the *Emeritus* Professor of Systematic Divinity, and Dr. Moore the *Emeritus* Professor of Oriental and Greek Literature.—We were in hopes to have obtained these resolutions in season for this week's paper, but have been unable to do so in consequence of other duties—They were passed *unanimously.*

Rev. Dr. Mead offered a resolution to proceed to the nomination of suitable persons to fill the vacant Professorships.

Bishop Whittingham offered an amendment to the effect, as we understood, to strike out all after the word *Resolved* and insert that it is in expedient to make any nominations until the finances of the Seminary are sufficient for the payment of the salaries.

The board then adjourned to meet at the Seminary Hall tomorrow at 9 A.M.

Thursday 9 A.M. The Board met pursuant to adjournment. After the usual routine of business the following gentlemen were elected to fill vacancies:—

NEW YORK.—Rev. Richard Cox, Clement C. Moore L.L.D., Murray Hoffman, and Augustus T. Cowman, Esqs.

WESTERN NEW YORK.—Rev. Andrew Hull, and Rev. George Leeds.

PEENNSYLNANIA.—Rev. Dr. Carmichael.

MARYLAND.—Rev. Anthony Ten Broeck.

The standing committee was re-elected with the substitution of the Rev. D.. Higbee to fill the vacant place of Dr. Forbes,

Abel T. Anderson, Esq., was re-elected Treasurer.

The Finance Committee was re-elected, substituting W.H. Harison Esq. for Thos. N. Wells, Esq., resigned. The Board then took a recess till one P.M., in order to attend the Commencement.

1. P.M. The Board again met and continued the discussion of Bp. Whittingham's Resolution. Some routine business was also transacted. The statutes were amended so as to make the day of the Triennial meeting the Tuesday week before the meeting of the General Convention, when it meets 300 miles from New York. Adjourned to meet at St. John's Chapel this evening, at 5 o'clock P.M.

5 P. M. Sunday S. Room of St. John's Chapel. The question before the Board was the adoption of Bishop Whittingham's Resolution. It was advocated by the mover, Messrs. Newton, and S. H. Huntington, and Bishops Potter and Hopkins, and opposed by Messrs. F. J. Betts and Harrison, Judge Jones, Rev. Dr. Atkinson and Bishops Delancey and Doane. The discussion took a wide range, but we do not feel ourselves at liberty to make any report of what was *said.* A majority of the Bishops present called for the vote by orders and ayes and noes. The result was *Ayes.* Bishops Hopkins, Whittingham, Lee, Eastburn, Potter, Burgess, (6) and 20 clerical and lay members. *Noes.* Bishops Doane, Delancey, Chase of N. H., and Upfold, (4) and 28 clerical and lay members.—So the motion was lost by a non-concurrence of the two orders.

The question was then taken on the Resolution of Dr. Mead to proceed to receive nominations. The Episcopal vote were exactly reversed.

Ayes. 4 Bishops and 24 clerical and lay members.
Noes. 6 Bishops and 21 clerical and lay members.

Lost by non-concurrence. A resolution of Dr. Atkinson that the Finance Committee report how to provide for the salaries of these vacant professorships and on the pecuniary condition of the Institution to report at the Triennial meeting, was carried. After some ordinary business and reading of the minutes, the Board adjourned *sine die.*

The debate above alluded to was attended by some painful features; A spirit of determined hostility to the Diocese of New York, jealousy of her strength and influence in the Board of Trustees, and forgetfulness of the sacrifices she magnanimously made, when, foregoing her undoubted claims and acknowledged rights, she consented to cast her rich endowments into a common fund for the good of the General Institution and the promotion of the interests of the Church at large. The terms were solemnly sanctioned by the Church: the principle of representation on the ratio of clerical numbers, and amount of contributions to the endowment of the Seminary, was adopted, and thus secure of a just influence both New York and the other Dioceses were at one in the matter of the organization and establishment of the Seminary. The honorable and high-minded men who framed that compromise are no more, and "a new generation has arisen who know not Joseph." With the recklessness and insensibility to moral obligation by which unhappily some classes of the community are marked, advocates are found for the obliteration of these provisions from the constitution which secure the vested rights of this Diocese.

They would seize upon the money and real estate she has bestowed, and exclude her from aught but a very small voice in its disposal. The scheme has been long concocting, and we had the privilege of sounding an alarm in the summer of 1845 as to the designs and machinations on foot. It was impudently denied that any such measures were in contemplation, but the action of certain personages soon after showed we were not mistaken. The development of the scheme is ripening; the hostility becoming more potent and bitter.—LET NEW YORK BEWARE!

THE ANNUAL COMMENCEMENT OF THE GENERAL THEOLOGICAL SEMINARY was held on Thursday, June 27th, in St. Peter's Church in this city, which been courteously offered for the purpose by the Rev. E. H. Canfield, its new Rector.

The Bishops of Vermont, New Jersey, Maine, and Indiana were seated in the chancel in their official robes, and the Bishops of Maryland, Delaware, New Hampshire and Pennsylvania were also present with a number of the trustees. Morning Prayer was said by Rev. Robert A. Hallam, Rector of St. James's Church, New London, assisted by the Rev. W. Watson, Rector of St. Peter's Church, Plymouth Ct., who read the lessons. The Address was delivered by the Bishop of Maine, and was beautifully written and highly appropriate to the occasion. We hope soon to see it in print. The following gentlemen were then presented by the Dean of the Seminary, the Rev. Dr. Haight for the usual testimonial to the Bishop of Vermont, who presided as the senior Bishop present:—viz:

Messrs. George Bedell, Beverley R. Betts, M. A., Philander R. Cady, A. B., W. S. Coffey, A. B., John H. Hopkins Jr., M. A., Francis J. R. Lightbourne, John W. Moore A. B., Edward Moyses, Toenjes Richters, John Rowland, W. Wood Seymour, John Selden Spencer, S. Chipman Thrall, I. Leander Townsend, A. B., Robert Travis, Jr., A. B., Reuel H. Tuttle, A. M., William T. Webbe, and W. H. Williams. Mr. William H. Barris absent on leave also received the honors of the Institution,

The Bishop of Vermont then proceeded with the Communion office. At the conclusion of the offertory the beautiful paten and chaliec presented by the students to the seminary chapel as a memorial of Professors Wilson and Moore, were brought forward reverently to the presiding Bishop by Mr. Cady, one of the graduating class, and placed on the altar.

The Bishop was assisted in the administration of the elements by the Bishops of New Jersey, Maine, and Indiana. The congregation was very respectable in point of numbers, and for various reasons appeared to take a deep interest in the solemnities of the day. We are happy to find that the change from Friday to Thursday had the beneficial effect of securing a larger attendance of the Trustees than has been witnessed for some years. We trust that next year the attendance will be still more general of those who are present at the business meetings of the Board of Trustees.

PRESENTATION OF MEMORIALS IN HONOR OF REV. DR. WILSON & DR. C. C. MOORE.—Among all the interesting incidents of commencement day, there was none more calculated to move the feelings than the presentation by the students of their Memorials in honor of their retiring Professors, Rev. Dr. Wilson and Dr. Moore. At about 9 1-2 o'clock the Seminary Chapel was filled with a numerous congregation of students and their friends, and a large number of clergy. Near the chancel rail stood a small table, on which lay two beautiful large quarto Bibles and prayer books, bound in the most splendid style of the art, and between them a tall chalice with its paten cover. After waiting some time in silence, the Presentation Committee of the students, consisting of three members of the senior class, two from the middle, and two from the junior classes, entered and took their seats on the front bench; and almost immediately after them entered the Faculty of the Seminary. As soon as they had taken their places, the Chairman of the Committee rose, addressed the Rev. Dr. Wilson and Dr. Moore, and read a series of resolutions* which had been unanimously passed at a full meeting of the students.

The resolutions were read by the Chairman of the Committee with great impressiveness and earnest feeling. Dr. Wilson and Dr. Moore, who were taken very much by surprise by the whole affair, were deeply affected. The former seizing the Chairman by the hand, begged him, in a whisper broken by emotion, to ask the students to excuse him from replying, for he could not speak to them. Nor were they the only ones that felt on this occasion. The Rev. Dr. Turner, the only one of the original faculty now remaining, and who has been their faithful fellow-laborer for so many years, stood by their side, and from his eyes, also, feelings too deep for utterance found vent in tears. Two members of the committee then brought to them the books from the table, and opening them, showed the inscriptions testifying the esteem, the love, and the reverence with which their names are cherished. Another member brought the chalice and paten, showing them the inscription on that also. They were looked at by those venerable old men in a silence far more expressive than any words, for their hearts were too full to speak. They and the assembled company left the chapel, and formed in procession to proceed to St. Peter's church, for the regular services of the day. The books and the plate were carried thither also. The books were used on the desk, and at the altar during all the service of that day. And after the reading of the Offertory, the Chairman of the Presentation Committee carried the chalice and paten to the altar rail, and saying "an offering from the students in memorial of the Rev. Dr. Wilson and Dr. Moore," he handed it to the Rt. Rev. the Bishop of Vermont, the senior bishop present, who received it, saying, "A beautiful and appropriate memorial, and one which could not have been made in honor of men who have more richly earned it." He solemnly placed the offering on the holy table. In those vessels he soon after consecrated the Holy Eucharist, and from them the Professors and Students all received together for the last time of their communing together in that relation.

The books were remarkably elegant specimens of American binding, the heavy Turkey Morocco was rich all over with gilt bodying, and a bold and well proportioned cross was embossed on each side of the cover of all the volumes. The edges were adorned with a stamped pattern, and the gold clasps were covered with arabesque engraving of high beauty. The bibles were illustrated by a large number of engravings of the first style of art, many of which were after pictures by the old mastere. The inscription inside was as follows: "Presented to the Rev. Bird Wilson, D.D., LL.D., Professor of Systematic Divinity, from the students of the General Theological Seminary, as a mark of their gratitude, reverence and affection, June 17, 1850." The inscription in the Bible and Prayer Book presented to Dr. Moore was the same, the name only being changed. The chalice is of silver, gilt inside, and about ten inches high. The bowl is semi-circular, and bears the legend, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς Διαθήκης, engraved in antique Greek capitals. The stem, knop, and foot are hexagonal, stem and knop being pierced and the latter being a very fine specimen of workmanship. On one side of the foot are the letters I.H.S., in old English, ending in leaves. Around the perpendicular base of the foot runs the inscription, "Memorial of grateful affection for Rev. Dr. Wilson and Dr. Moore. From the students. The paten is gilt on the upper surface, with the I.H.S. in old English, engraved in the centre, surrounded by a six point star in a circle, and a large sex-foil outside; the upper margin bears the legend: Λάβετε φάγετε, τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον, in letters like those on the chalice. The letters of all the inscriptions are relieved by a back ground of engraved lines, which has a very chaste and beautiful effect. The plate was manufactured by F. W. Cooper, 102 Reade Street, and the engraving was executed by Mr. John P. Waters, 23 Dey Street, and we are bold to say that better specimens of work have never been executed this side the Atlantic.

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* The copy of these Resolutions having got, in some way, mislaid, we shall be compelled to omit them until next week.—PRINTER.

ASSOCIATE ALUMNI.—At the recent meeting the following gentlemen were elected officers for the ensuing year:—

President, Rt Rev Wm R Whittingham, D D, *ex-officio;* 1st Vice-President, Rt Rev Alfred Lee, D D, *ex-officio;* 2d, Rev Wm Shelton, D D; 3d Rev Edward Y. Higbee, D D; 4th, Rev Benjamin I Haight, D D; 5th, Rev Aldert Smedes; 6th, Rev William Ingraham Kipp, D D. Treasurer, Rev Wm Walton, in place of Rev E N Mead, who declined a re-election. Corresponding Secretary, Rev Robert B. Van Kleeck. Recording Secretary, Rev Abram Bloomer Hart. Executive Committee, Rev Richard Cox, Rev William E Eigenbrodt, Rev Charles H Halsey, Rev Cornelius R Duffie.

Preacher for 1851, Rev Wm B Ashley; substitute, Rev. Harry Finch; Essayist, Rev John A Spooner; substitute, Rev Edward M Forbes.

Resolutions were adopted to take measures to procure a suitable memorial of respect and affection to the late honored professors, Rev Dr Wilson and Dr C C Moore, and also to have the Seminary Library properly catalogued and indexed. We hope to have an official account by the recording secretary prepared in season for our next number.

The following report was presented from the committee on deceased members:—

The committee appointed to ascertain whether any members of this association have deceased since the last annual meeting, and to prepare suitable tributes of respect to their memories,

Respectfully Report:—That the Rev. Caleb S. Ives, late missionary at Matagorda, Texas, and one of the pioneers of the church in that State; the Rev. Henry W. Sweetzer, late a Presbyter of the Diocese of New York; the Rev. Whiting Griswold, late Rector of St. John's Church, St. Louis, who fell a victim to his faithful discharge of pastoral duty, during the late visitation of the cholera; and Mr. Charles J. Muenscher, a member of last year's graduating class, whom ill health prevented from taking Holy Orders with his companions—have departed this life since the last meeting. They therefore propose the following preamble and resolutions:—

Whereas it has pleased Almighty God in his inscrutable Providence to remove from this earthly scene of their labors and trials, the Rev. Caleb S. Ives, the Rev. Henry W. Sweetzer, the Rev. Whiting Griswold, and Mr. Charles J. Muenscher, beloved and estimable members of this association. Therefore,

Resolved—That while we submit with resignation and awe to the Almighty's decree, "in sure and certain hope of the resurrection to eternal life," we cannot but lament our deprivation of the companionship and intercourse of three of our clerical brethren, "with whom we have taken sweet counsel and walked in the house of God as friends," and desire to bear a cordial testimony to their faithful discharge of their ministerial duties, their devotion to the Church of Christ, their firm adherence to her established principles, their many social and private virtues, and their meekness, humility and peaceable walk in their sacred calling.

Resolved—That we record with melancholy satisfaction our sense of the faithful diligence, unobtrusive piety, and conscientious discharge of his preparatory duties, while studying for the sacred ministry, of our last named brother, which gave bright promise of future usefulness; and rejoice in the conviction that, while he would, had he lived, have devoted himself sedulously to the service of his master, Christ, death has proved to him an inestimable gain.

Resolved—That these resolutions be published in such of the Church papers as the Secretary may select, and transmitted by the Corresponding Secretary to the nearest relatives of the deceased.

[Atest.] A. BLOOMER HART, Recording Sec'y.

We have much pleasure in inserting the proceedings for the formation of the Historical Society, to which we called attention in our last, with its constitution and officers. The document did not come to hand in time for our last number, as was expected.

THE PROTESTANT EPISCOPAL HISTORICAL SOCIETY.—A Meeting having been called to consider the propriety of forming a Historical Society in the Protestant Episcopal Church, the following gentlemen convened at the room of the Athenæum Society, in Seabury Hall, Trinity College, Hartford, Conn., at 8 o'clock on the evening of the 19th of June, A. D. 1850:

The Rt. Rev. T. C. Brownell, D. D., LL. D.
" " " G. W. Doane, D. D., LL. D.
" " " W. H. DeLancey, D. D. LL. D.
" " " W. R. Whittingham, D. D.
" " " Manton Eastburn, D. D.
" " " J. P. K. Henshaw, D. D.
" " " Carlton Chase, D. D.
" " " Alonzo Potter, D. D., LL. D.,
" " Rev. A. Cleveland Coxe.
" " C. P. Clarke,
" " Theodore Edson, D. D.
" " B. Franklin.
" " F. L. Hawks, D. D., LL. D.
" " J. A. Hicks, D. D.
" " Prof. A. Jackson.
" " W. C. Mead, D. D.
" " A. Nichols.
" " J. J. Robertson, D. D.
" " H. B. Sherman.
" " W. B. Stevens, D. D.
" " Peter Van Pelt.
" " H. J. Whitehouse, D. D.
" " J. Williams. D. D.
Messrs. Edward A. Newton.
" W. T. Webbe.
Prof. Duncan L. Stewart.

The Rt. Rev. T. C. Brownell, D. D., LL. D., was called to the chair.

The Rev. B. Franklin was appointed Secretary.

The Rt. Rev. Bishop Brownell stated the general object of the meeting, and requested the Rev. Dr. Hawks to do so more fully.

The Rev. Dr. Hawks, after some preliminary remarks, offered a draft of a Preamble and Constitution, which, after some amendments, was adopted, as follows:

PREAMBLE.

Whereas it is very desirable to collect and preserve such materials, as may serve to illustrate the history of the Protestant Episcopal Church:—And, whereas, this can be done effectually by combined action only, it is deemed expedient to form an Association of Churchmen for that purpose, under the following

CONSTITUTION.

Art. 1.—This Association shall be known as "The Protestant Episcopal Historical Society."

Art. 2.—The objects of the Society shall be,

1. The collection and preservation of all memorials, whether printed, manuscript or traditional, which throw light upon the work, and words, and progress of the American Branch of the Church, in any period of her history.

2. And of all materials relating to the social and religious history of the times during which this Church has existed.

Art. 3.—Any member of the Protestant Episcopal Church may become a member of this Society, by paying annually into its treasury a sum not less than two dollars: and shall thereby be entitled to a copy of all publications put forth by the Society during his time of membership.

Art. 4.—The officers of this Society shall be elected triennially, at the time and place of holding the meetings of the General Convention; and shall be a President, who shall always be a Bishop, a Vice President, a Secretary, a Treasurer, and an Executive Committee.

Art. 5.—The Executive Committee shall be composed of the officers above specifically designated, and of seven clergymen and six laymen. The place of meeting of the Executive Committee shall be New York.

Art. 6.—To the Executive Committee shall be confided the work of carrying out and accomplishing the plans and purposes of the Society; and of making publications from time to time, as it may see fit, and the means of the Society allow.

Art. 7.—The members of the Society residing in any one of the Dioceses of the Church, may form a branch Committee, to be known by the name of the diocese in which it exists. The mode of organization, and the laws of each branch, are left entirely to the members of the Society in that diocese, provided they do not conflict with this Constitution. And such branches are expected to aid the general institution by collecting traditionary information, details of the history of parishes, documents, &c., and forwarding them to the central depository.

Art. 8.—The Executive Committee may, under proper regulations, appoint honorary and corresponding members of the Society.

It shall hold a public meeting triennially, at the time and place of the meeting of the General Convention, at which time it shall make to the Society a full report of its doings for the three years last past, and shall cause a historical paper to be read, or address to be delivered.

It shall make such by-laws for its own government, and devise such measures, as in the judgment of its members will best conduce to the accomplishments of the objects of the Society; and it shall have power to fill vacancies in its own body.

Art. 9.—At any triennial meeting of the Society, this Constitution may be altered by a vote of two-thirds of the members present.

The Rev. Dr Williams then moved that a committee on nomination of officers be appointed, which was carried. The Chair appointed the following gentlemen as that Committee:

The Rt. Rev. G. W. Doane D D, LL D, and the Rev. Drs. Hawks and Williams.

The Committee, after retiring, returned, and reported that they had agreed upon the following gentlemen as suitable officers of the Society:

PRESIDENT,
The Rt. Rev. T. C. BROWNELL, D D, LL D.

VICE PRESIDENT,
The Rev. FRANCIS L. HAWKS, D D, LL D.

SECRETARY,
The Rev B. FRANKLIN, Trenton, N J.

TREASURER,
FREDERICK S. WINSTON, Esq, N Y.

EXECUTIVE COMMITTEE.
The Rev Wm Bacon Stevens, D D, Pa
" " Philip Slaughter, Va
" " A B Paterson, N J
" " J H Hobart, N Y
" " Wm I Kip, DD, N Y
" " T W Coit, DD, Conn
Henry Reed, Esq, Pa
Wilkins Updike, Esq, R I
Hon. Theron Metcalf, Mass
John H Alexander, Esq, Md
Samuel H Huntington, Esq, Ct
Robert Bolton, Jr, N Y

On motion, the meeting adjourned.

(Signed) T. C. BROWNELL, *President.*
B. Franklin, *Secretary.*

Persons wishing to become members of this Society are requested to communicate with the Treasurer as early as possible.

Those who will assist in making historical collections, &c, or wish further information, will please address the Secretary.

In consequence of the happening of the Fourth of July on Thursday, our paper goes to press a day later than usual. S. has been received. "A Voice from the Forest" will see that a sufficient reply was already sent.

Foreign Intelligence.

The *Niagara* arrived at Boston on Wednesday last, and the *Pacific* at this port on Monday, after a short run of eleven days and sixteen hours.

The Pope, in a secret consistory, held 20th May, made a long oration in Latin. In it he vowed "eternal manifestations of gratitude" to the French nation, for having freed and avenged the city from its miserable condition. He also thanks Austria, Spain, and Naples for having in various ways lent their assistance. He exhorts the Bishops and Clergy to spare neither counsels, cares, nor labors, "in fighting valiantly the battles of the Lord," against those "hostile men who trample under foot the things of our holy religion, to tear up to the last root all Christian virtue, to corrupt by mortal error men's mind and hearts, particularly of the inexperienced multitude, and of imprudent youth, to destroy from top to bottom, if possible, the Catholic Church, and overturn the holy chair of St. Peter." He contrasts Austria and Piedmont in terms very favorable to the former. He pronounces the Siccardi law "contrary to the laws of the convention solemnly concluded with the Apostolic see." He is very indignant at the conviction and imprisonment of the Archbishop of Turin.

The miracle-mongers are raising their diminished heads, and give an account of a Mad Gameau who has been converted to Popery by a *miraculous* appearance of the Virgin to her, in the chapel of the Vatican; and of an image of the Madonna at Rimini, which *opens and shuts its eyes* to the great wonder and edification of the beholders!

The King of Prussia is recovering from his wound. The *Times* says:—

"The Annual Conference of Pastors or Preachers of the Prussian Evangelic Church, has just been held; it has voted an address of congratulation and support to the Bishop of Exeter, for his conduct in the Gorham case, as they consider it a precedent worthy of imitation. * * * The anomaly may be perhaps explained by the admiration which the clergy of the Church, bound hand and foot by the State, and subjected in every thing to the orders of a lay minister of State, feels for an instance in which a dignitary of the Church has exercised an independent authority. * * * Any imitator of the Bishop of Exeter in Prussia, would have no legal means of opposing the Government; if he began a conflict, he would be suspended, and if he persisted, arrested by order of the Minister of Public worship."

It is an occasion for some joy, that things have not come to this pitch, as yet, in England; though some of the Gorhamites are clamorous for the arrest and imprisonment of the Bishop of Exeter.

The President of the French Republic is so overwhelmed with debts contracted through his dissipation and extravagance, that he has demanded that his annual salary be increased from 1,000,000 to 3,000,000 of francs. This *modest* request meets with some opposition in the present state of French finances. It will probably be carried however.

A proposition has been made to remove the seat of Government to Versailles, on account of the turbulence and insecurity of Paris.

We learn, by the *Atlantic*, that the ministry have been beaten in Parliament, on the Greek question, and may have to resign. We shall cordially rejoice if these oppressors of the Church are put out of the capacity for working her further mischief.

We rejoice to state that the Bishop of Exeter has met with better success in his application to the Court of Exchequer. The report is given as follows:

Court of Exchequer—Tuesday, June 11.

(Sittings in Banco, before the Lord Chief Baron and Barons Alderson, Rolfe and Platt.)

Gorham v. *the Bishop of Exeter.*—The Lord Chief Baron said—In the case of "Gorham v. the Bishop of Exeter," in which a rule to show cause why a prohibition should not issue has been moved for by Sir F. Kelly, the Court has anxiously considered the question. The importance of the case on the one hand, and the weight justly due to the concurrent opinions of two courts on the other hand require from us the utmost deliberation before we proceed either to grant or refuse the rule. But tomorrow is the last day of Trinity Term, and the long vacation which follows it, would, in case we should ultimately grant a rule nisi preven this question from being concluded before the next Michaelmas Term—a delay very prejudicial to all parties. We are by no means prepared to differ from the judgments already given, but before we pronounce our own opinion, whatever that may be, we think it right that we should ourselves refer to and carefully examine all the authorities cited, and this as yet we have not had sufficient time to do. Under those circumstances, inasmuch as by granting a rule nisi to-day, returnable peremptorily to-morrow, we can at the sittings after the present term deliberately hear and determine this rule (as a motion pending during this term), and so pronounce our considered judgment before the circuits begin, we propose at once to take that course. If it were not for the peculiar seasons of the year, we should have deliberated further before we took this step. The course we mean to pursue will, however, give us the advantage of further information, if any can be afforded, and particularly on one point, not apparently adverted to in the previous discussions, namely, whether even supposing the 9th section of the 24 Henry VIII. to be still in force, and to apply to such a case as this, this is a "cause matter or contention which touches the king"—a point on which several of us at present entertain very grave doubts. We shall arrange with Mr. Baron Parke to take the Guildhall Sittings on Saturday, June 29, and the following days, until the arguments in this case are ended, and we ourselves shall meet at this place, and sit from day to day, till cause has been shown and this rule has been disposed of.

Rule nisi accordingly.—*St. James's Chronicle.*

Court of Queen's Bench—Wednesday, June 12.

The Attorney-General moved that a writ be issued to the Archbishop of Canterbury, requiring him to inquire into and certify to this court certain matters upon which issue was joined in the proceedings of the writ of *quare impedit*, in the Gorham case (which it will be recollected has stood over during all the recent proceedings). These matters relate to Mr. Gorham's doctrine. Under the statute, the clerk, if alive, must be examined by the Archbishop; if dead, a jury must try the matter. Mr. Justice Coleridge asked how it would be, if the clerk should make different answers before the Archbishop, from what he made before the Bishop. The Attorney General could not tell. The writ was granted, the court we believe having no option. [*Quarre*—Had not the Judicial Committee power, under the act, to examine Mr. Gorham and any other witnesses.]—*English Churchman.*

Diocese of London.—*St. Barnabas Church, Pimlico, in the District of St. Paul's, Knightsbridge.*—This church, to which is attached a college, with a house for several clergy and ample school-rooms, was consecrated on Tuesday (St. Barnabas Day), by the Lord Bishop of London, in the presence of a large number of clergy and laity, among whom were the Lord Bishops of Salisbury, Oxford and Brechin; Archdeacons Thorp and Manning; the Revds. J. Keble, W. J. C. Bennett, W. U. Richards, B. Webb, C. B. Dalton, H. Bedford, H. Wilberforce, W. J. Irons, Dr. Wright, C. Clarke, C. N. Page, R. H. Howard, S. A. Pope, T. Helmore, F. De Gex, G. Nugee, N. Sewell, &c.; the Earls of Carlisle and Nelson; A. J. B. Hope, Esq., M.P.; Lord John Manners, M.P.; Viscounts Fielding, Castlereagh and Campden.

A procession of chorister boys and men, and about seventy clergy, all in surplices, having issued from the door of the College, proceeded along the street a few yards and entered the church by the western door, chanting the 60th Psalm from Helmore's Psalter. The Chant (Gregorian) struck us as scarcely joyful enough for such an occasion, nor indeed, for such a Psalm. The usual ceremonies and services then took place, the Bishop of London preaching the sermon, and the Holy Communion being administered to a large number of persons.

A dinner "for rich and poor" followed—the Bishop of London being in the chair. Several toasts were proposed and were duly responded to.

The site for the whole buildings was given by the Marquis of Westminster. The organ, a very fine instrument, was presented by the Rev. Sir G. F. Ouseley. The buildings externally are strikingly ecclesiastical though plain; but the church is exceedingly beautiful internally, the chancel especially, being richly colored. Every window in the church is of stained glass. All the seats are free and open and furnished with kneeling boards.

Arrangements had been made for the following services on the day of the festival and other days:—

St. Barnabas Day, 8 o'clock, A.M., the Holy Communion at St. Paul's; no sermon. 10 o'clock, A.M., consecration of St. Barnabas Church, full service and Holy Communion. Two o'clock P.M. dinner of the rich and poor, Seven o'clock P.M. the evening service, and so on through the whole Octave.—*English Churchman.*

Diocese of Quebec

Ordination.—On Sunday last, being Trinity Sunday, an Ordination was held in the Cathedral Church at Quebec by the Lord Bishop of Montreal, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:—

Deacon.—Mr. Francis E. Judd, late Student of Bishop's College, at Lennoxville (appointed as Assistant Minister at St. John's.)

Priests.—Rev. Jacob Van Linge, B. D., of the University of Groningen, (Missionary of West Frampton and Cranbourne, in the District of Quebec)

Rev. J. Carry, late Student of Bishop's College, (Chaplain of the Quarantine Station, Grosse Isle, and Travelling Missionary during the part of the year in which he is not there employed.

His Lordship was assisted in the Ordination by two of his Chaplains, the Rev. Official Mackie, D.D. and the Rev. A. W. Mountain, both Ministers of the Cathedral, and by the Rev. G. Cowell, Chaplain to H. M.'s Forces, and the Rev. Gilbert Percy, Minister of St. Paul's Chapelry, Quebec. The sermon was preached by Mr. Percy, from 2 Cor. v. 20.—*Quebec Mercury.*

During the visit to this City of the Right Reverend the Lord Bishop of Montreal, one of his Lordship's meritorious acts was to enable, by express permission, the Rev. J. A. Devine, M. A., to resume the active discharge of his ministerial functions. Mr. Devine has already, we understand, in quality of Suburban Missionary, entered on his duties at Petite Cote in this neighbourhood.—*Montreal G'zt.*

New Publications.

The Last Enemy Conquering and Conquered, by George Burgess, D.D., Bishop of the P. E. Church in Maine. Philadelphia: H. Hooker, 1850; pp. 330. *For sale at Stanford & Swords, New York.*

This volume is replete with beautiful thoughts and beautifully expressed; it is written with great judgment and in a solemn strain which befits the awful subject. The dark and gloomy views of life and death held by the benighted pagans and heathens, are admirably contrasted with the glorious hopes and pleasing promises made to the faithful believer in his Divine Lord. The arrangement, in short chapters, each illustrating some particular subject, is very happy, and well adapted to secure the attention of the reader and suggest a suitable train of reflection without weariness. Our friend, the *Banner of the Cross*, says—

"We esteem this one of the most useful practical works which have lately issued from the press, and it is well fitted to guide the living by its wise instructions, and to sustain the dying with blessed hopes, so that they may 'walk through the valley of the shadow of death fearing no evil.'"

Hymns for Little Children, by the author of "The Lord of the Forest," &c., 1st American edition, is from the same publisher; and a sweet little volume it is, combining sound instruction with much pleasing and devotional poetry. The application of natural objects, as flowers, to the inculcation of lessons of holiness and virtue, is very felicitously executed in many instances.

The Ojibway Conquest, a tale of the North West, by *Kah-ge-ga-gah-Bowh*, or G. Copway, Chief of the Ojibway nation. New York: G. P. Putnam, 1850.

This poem is well conceived, and the execution is fairly carried out. The metre for the most part flows gracefully and smoothly, and there are some passages of considerable merit. It is very remarkable to find an Indian chief commemorating the prowess and conquests of his tribe in the language and minstrelsy of the pale-faces.

Devotional Hymns and Religious Poems, by Thos. Hastings. Mark H. Newman & Co. New York, 1850.

These lyrics are designed to serve for the adaptation of the music of foreign composers to devotional uses in this country. We are informed that several of them are very popular in some quarters and have found their way across the Atlantic.

Messrs. Harper & Co. have published the 2nd volume of their accurate and cheap edition of Gibbon's Decline and Fall of the Roman Empire, with Milman's notes. Also the following: Railroad Economy, a Treatise on the new art of Transport, its Management, Prospects and Relations, Commercial, Financial and Social, with an exposition of the Practical Results of the Railways in operation in the United Kingdom, on the Continent, and in America, by Dionysius Lardner, D. C. L. &c., 1850, pp. 442. The reputation of the author for science and system will not be diminished, we presume, by this treatise, which seems to contain the most ample fund of instruction and information on the varied subjects comprehended in the title page. A very copious index is added.

We have also received from the same publishers the 6th of Carlyle's Latter-Day Pamphlets, entitled *Parliaments*." These, he says, are utterly useless, and he advocates the placing of a real *Hero-King* at the head of affairs. He does not seem to have made up his mind, however, who this personage is or where he is to be found.

The Vale of Cedars, or the Martyr, by Grace Aguilar. Appleton & Co., New York.

The scene is laid in Spain at the close of the 15th century. Queen Isabella and King Ferdinand are prominent personages. The persecution of the Jews and the horrors of the Inquisition are strikingly portrayed, and the characters are powerfully depicted, though the term *martyr* is rather strangely applied to a Jewess who sternly refuses to embrace Christianity. A touching account of the gifted authoress is prefixed.

The Lone Dove, a Legend of Revolutionary Times, by a Lady. Philadelphia: Appleton.

An interestingly told tale of those times, with Indian adventures, abundant sentiments, romance, love and marriage. The heroine is made to talk Indian-wise throughout, which becomes rather tedious when she is grown up, and draws off the attention from the narrative.

The Shoulder Knot, or Sketches of the Threefold Life of Man. A story of the 17th century, by B. F. Tefft. New York: Harpers.

This tale is founded on an incident in the lives of Anne of Austria and the Duke of Buckingham. Glowing descriptions of royalty and court splendor in the Paris of that period, are interspersed with serious discussions on the Baconian philosophy. We have not had time, however, to read the book through, and judge of it from mere snatches. What we have seen shows ability and gives good promise.

American Cottage and Villa Architecture, a Series of Views and Plans of Residences actually built, intended as models for those abont to build, as well as Architects, Builders, &c, with Hints on Landscape Gardening, Planting of trees, &c, by J. C. Sidney, Architect and Civil Engineer. No. 1, p. 74 cts. Appleton & Co: New York.

The subjects enumerated above are sometimes of great consequence, when the object is to lay out a piece of ground to the best advantage, or to erect a commodious and handsome residence, suited to the alternations of climate, the face of the country, and the wants of the individual. That the subject is ill understood by the community generally and by ordinary builders, needs no demonstration. We are well pleased therefore to see the present work, as a welcome help to the diffusion of correct ideas on the matters of which it treats. In the first number before us, some useful directions are given as to the extent of ground, plans of cottages. Its form is quarto, and it is printed and executed in a very handsome style by the publishers.

Gallery of Illustrious Americans, No. 6. Published from *Brady's Gallery*, by G. P. Putnam. D. Appleton & Co. and C. S. Francis & Co.

The present number contains the portrait of Col. Fremont, which seems to place the original in *propria persona* before the eye. There is a brief, but highly eulogistic sketch from the pen of Mr. Lester, the editor.

The Rev. Norman H. Hudson's excellent sermon entitled "Old Wine in Old Bottles," an extract from which will be found on our first page, has been published in a handsome style by Messrs. Stanford & Swords of this city. We hope the specimen there given will induce our readers to obtain the pamphlet itself, which will well repay an attentive perusal. There is a racy quaintness about some of the thoughts and expressions which shews that the author has drawn in some measure both his theology and his style from the earlier lights of the English Church.

We have also received from the same firm the Rev. James Craik's Essay, "The Divine Life and the New Birth; it is written with much ability, and deserves more than a cursory reading, which is all we have yet been able to give it. We shall probably recur to it.

Blackwood's Magazine, by Messrs. L. Scott & Co. contains 1. a very sufficient lashing of Mr. Carlyle's *Later Day Pamphlets*, which we suppose that mighty scribbler will set down to the score of "flunkeyism" and "shams." 2. "My Peninsular Medal" p. 7. 3 "A Month at Constantinople," by Mr. Albert Smith, who has met with a very good-natured critic. 4. "Madame Sontag and the Opera." 5. "The Green Hand," p. 10. 6. "Palace Theatricals." 7. "The Great Protection Meeting in London. Also two political and poetical squibs—one in celebration of Jos. Hume, M. P., and the other of the Quaker Bright, M. P.

We have also received the *Sailor's Magazine* for July and several other volumes and pamphlets besides those mentioned; but our duties as trustee of the Seminary, and elsewhere, have prevented our examining them up to this time.

College of St. James, *Washington Co., Maryland.*—We have received the register of this flourishing institution, under the rectorship of the Rev. John B. Kerfoot, and have been much gratified with the evidence presented of its continued usefulness and prosperity. Besides the rector, there are eleven professors and teachers engaged in the instruction of the pupils. The number of students is—Seniors, 2 juniors, 10, sophomores, 10, freshmen, 20; total, 42.

In the grammar school—First Preparatory Class, 17; second, 16; third, 20; total, 53. The whole number of students since 1842 has been 211.

A full account is given in the register of the system of education and discipline maintained, which is of a very thorough and judicious character.

Errata.—Among others, in the notice of Dr. Tyng's Collection of Hymns, in our last number, "peculiar" is unfortunately printed for "familiar" in the extract from the introduction.

CLERICAL CHANGES.

Rev. R. H. Weller has resigned the charge of St. Philip's Chapel, Memphis, Tenn., and has taken charge of Grace Church, St. Louis, Mo.

Rev. David P. Sanford has resigned the charge of Trinity Church, Wolcottville, Con., and become rector of St. Paul's Church, St. Louis, Mo.

The Rev. Edmund Roberts, Deacon of W. N. Y., having accepted a call to St. Peter's parish, Niagara Falls, has entered upon his duties. Address accordingly.

Domestic Intelligence.

Diocese of New York.—*Episcopal Acts by the Bishop of Maryland, acting at the request of the Standing Committee of the Diocese,*

Friday, June 28, P.M.—In St. Saviour's Church, Maspeth, L.I., the Bishop preached and confirmed *seven* persons, two of whom were of St. Thomas's Parish, New York.

Feast of St. Peter, Saturday, June 29, A.M.—The Bishop laid the corner stone of the Church of St. James the Less, Scarsdale, Westchester, county. The address was delivered by the Rector, the Rev. James F. Le Baron. The Rev. Dr. Haight, the Rev. Messrs. Powers, Cox, Duffie, and the Rev. Professor Adams, of Nashotah, were present. P.M.—In the chapel of the General Theological Seminary, the Bishop held a Special Confirmation of *one* person, on the eve of going to a distant part of the country.

On the Fifth Sunday after Trinity, June 30th, in Trinity Church, New York, the Right Rev. the Bishop of Maryland, admitted Messrs. William T. Webbe, John Henry Hopkins, junr., Philander R. Cady, Beverly R. Betts, John W. Moore, Edward Moyses, I. Leander Townsend, Wm. Samuel Coffey, William Wood Seymour, Robt. Travis, junr., Toenjes Richters, Wm. H. Williams, and John Selden Spencer, to the Holy Order of Deacons, and the Rev. Thomas McClure Peters, Assistant Minister of St. Mary's Church, New York, the Rev. Edwin R. T. Cook, Minister of St. Thomas's Church, Ravenswood; the Rev. William J. Frost, Assistant to the Rector of the Church of the Mediator, New York, and the Rev. Samuel Cox, Minister of Christ Church, Manhasset, L. I., Deacons, to the Holy Order of Priests. All these gentlemen are graduates of the General Theological Seminary. Morning prayer was said by the Rev. William Walton and the Rev. Dr. Haight; and the Rev. Dr. Higbee read the lessons. The Bishop of Maryland preached the sermon on 1. Thess. IV.,8 in his accustomed impressive and fervid manner, and in his wonted vein of rich thought and earnest exhortation both to the ordained and the congregation present. The candidates for the diaconate were presented by the Rev. Dr. Haight' and those for the priesthood by the Rev. Dr. Higbee; Bishop Hopkins read the Epistle, and the Rev. Mr. Webbe the Gospel. The Bishop then proceeded with the communion office; the alms at the Offertory being collected by six of the newly-ordained deacons. The Bishop of Vermont said the prayer for consecration, and administered to the ordaining Bishop; who then, assisted by the ormer, administered to the Presbyters and Deacons present. The Rev. Drs. Wilson, Higbee, Haight and Hackley then proceeded with the administration to the congregation. All the above named Presbyters united with the Bishop in the imposition of hands. The church was crowded in every part, and witnessed with great attention the services. This, we understand, is the largest number as yet ordained at any one time in our church.

Episcopal Services by Bishop Johns.—May 29, consecrated St. John's Church, Portsmouth. The sentence of consecration was read by the Rev. Mr. Chisholm, morning prayer by the Rev. Mr. Chevers and the Rev. W. M. Jackson; the lessons were read by the Rev. Mr. Carraway, sermon by the Bishop. Other clergy present—Rev. Messrs. Caldwell. Cummins, Michison and Peters. St. John's hurch is of brick, finished very neatly, and of size sufficient to accommodate from four to five hundred persons. About two-thirds of the pews are already under rent. And as the vestry have succeeded in securing the services of the Rev. Mr. Chisholm, it is hoped that the congregation will sood be enlarged to the extent of the room provided.

Confirmations.—May 19, Christ Church, Alexandria, *four* persons. May 29, St. John's, Portsmouth, *three* persons.—*S. Churchman.*

Maryland.—We are indebted to the *Gospel Messenger* for a copy of the following letter (our own having been mislaid), and insert it forthwith as a remarkable curiosity, and to convince some of our sagacious friends, who would not believe it possible that such a letter could have been written by anybody in his sober senses. We hope they will be now persuaded of the fact:—

Baltimore, May 9th. 1850.

To the Rt. Rev. Manton Easthurn, D. C., Bishop of the Diocese of Massachusetts.

Rt. Rev. and Dear Sir:—The Vestry of Christ Church, Baltimore, a congregation in union with the Protestant Episcopal Church in the Diocese of Maryland, have resolved to communicate to three Bishops of the Protestant Episcopal Church in the United States, a copy of the correspondence between the Bishop of the Diocese of Maryland and the Rector of Christ Church, Baltimore, from which it will appear that Bishop Whittingham has expressly violated the provisions of the 25th canon of the General Convention of 1832, and, as we believe, has done so for insufficient reasons; thereby subjecting the Congregation of Christ Church, Baltimore, to serious injury, and depriving a large class of candidates, now prepared for confirmation, of the benefits of this holy ordinance.

We believe that the welfare of the Protestant Episcopal Church depends, under God, upon a careful adherence to her constitution, canons, rubrics, and formal doctrines, indicating the line of official duty of her different orders of clergy; and furthermore, that the position now taken by our diocesan is a serious interruption of that well arranged distribution of service, which the framers of our laws deemed wise and just, and that if a Diocesan Bishop can, *in virtue of his office*, claim and exercise, as an indubitable right, to administer the communion on occasion of Episcopal visitation, a right not defined or set forth by the canons or rubrics of this Church, he may with equal propriety proceed to claim and exercise, at pleasure, all the offices and duties assigned to Presbyters in charge of congregations; and that if he can on one occasion virtually suspend the appropriate functions, (and thus in reality for the time being displace the Rector, without warrant of law) he may do so on all occasions, subject to no restrictions but his own will, the consequences of which must be the absolute destruction of the true or proper position of Presbyters as the same is defined in the rubrics and other laws, consolidation of all parochial power in the Bishop, and the loss, to the Church, of the official responsibility, wholesome care, and necessary discipline which she manifestly, for the wisest considerations, devolves upon the 2nd order of her Clergy when acting as instituted Rectors. If the offices assigned to the Bishops and Presbyters of the Church be thus confused, we respectfully ask, if it is not morally certain that endless collisions between these two orders will unavoidably ensue, alike injurious to the influence and usefulness of each, and deeply prejudicial to the peace and harmony of our Communion.

The undersigned, after a most mature deliberation have been led to the conclusion, that a case has now fairly arisen, not requiring new legislation, (for the multiplication of laws we hold to be a serious evil) but only the prompt application of existing laws, clearly defining, as we conceive, and by their specifications, carefully limiting the powers and relations of Bishop and Presbyter.

The case herewith presented, involves no accusation of motive on the art of either bishop or presbyter, a judicial decision in reference to which, emanating from our highest tribunal, will have full weight of authority, and be itself part and parcel of our law; and thus, as we trust, give peace and quietness; the hope of procuring which constitutes our highest inducement in making this formal communication to you.

We beg leave, therefore, very respectfully to submit this subject to you, and to ask your early attention to the same, in accordance with the provisions of the 3d canon of 1844.

In compliance with the resolution before adverted to, the accompanying copy of the aforementioned correspondence is herewith forwarded to you, together with the copy of a letter which we have this day addressed to Bishop Whittingham: both of which will be, in like manner, sent to the Rt Rev. Alfred Lee, D. D., of the Diocese of Delaware, and to the Rt. Rev. Alonzo Potter, D. D., of the Diocese of Pennsylvania.

We are very respectfully your friends and obedient servants.

Signed by the Rector and Members of Christ Church, Baltimore: Henry V. D. Johns, Henry A. Thompson James Carroll, Samuel G. Wyman, Leonard Mackall, Isaiah Mankin, Henry M. Bash, Haslett McKim.

Ohio.—The Right Rev. Bishop McIlvaine visited the Parish of St. Peter's, Ashtabula, on Tuesday, A. M., May 21st. The Morning service was read by the Rev. H. Hollis, the ante-communion service by the Bishop. The Bishop preached, the Confirmation Preface was read by the venerable I. Hall, who has been the Pastor of this flock for more than a quarter of a century, and fourteen were confirmed. In the afternoon of the same day, the Bishop preached and confirmed four; the Rector, the Rev. H Hollis, read the evening service and preface to the Confirmation. Wednesday, May 22, the Bishop visited Trinity Parish, Jefferson. Evening service was read by the Rector, H. Hollis, the Bishop preached and confirmed four persons, two being for the Parish of Ashtabula. This Parish has suffered much of late by removals, among which is that of the Rector of the Parish of Plymouth, with which it it associated. Thursday, 23d, the Bishop visited St. Michael's, Unionville. The Rev. J. Hall, who long had this parish under his pastoral care, read the evening service, the Bishop preached, the Confirmation preface being read by the Rev. H. Hollis; four persons were confirmed: one belonging to St. Matthew's, Plymouth.—*Gospel Messenger.*

Indiana.—*St. Stephen's Church.*—We understand that the Rev. Mr. Croes resigned the Rectorship of this Church some months since, in consequence of ill health; but that at the request of the Vestry, who have not yet elected a successor, he will continud to officiate during his stay in Terre Haute.—*Courier.*

Wisconsin—*Ordination by Bsshop Kemper.*—On Thursday the 13th ins. in presence of the Convention of the Diocese af Wisconsin, assembled in St. Matthew's Church, Kenosha, the Bishop admitted Mr. George F. Richards, a graduate of Nashotah, to the Holy order of Deacons, and the Rev. John Mc Namara, Deacon to the Priesthood.

Morning prayer was read by the Rev. Azel D. Cole, President of Nashotah University. The Sermon on *Christian Education* was preached by the Rev. S. McHugh, Rector of Christ Church Delevan. Mr. Richards was presented by Rev. Prof. Adams, and Rev. Mr. McNamara by the Rev. S. C. Millett, Rector of St. Paul's Church, Beloit.

Confirmation by Bishop Kemper.—On the 11th inst., Feast of St. Barnabas, in St. Luke's Church, Racine, Wisconsin the Bishop confirmed 8 persons, and made the address. Evening Brayer was read by the Rector the Rev. Mr. Merrick of the Diocese of Pennsylvania. The preface was read by the Rector the Rev. A. D. Cole, President elect of the University of Nashota.—*Banner.*

Diocesan Convention of Wisconsin.—The fourth Annual Convention of the Diocese of Wisconsin, assembled in St. Matthew's Church, Kenosha, (late Southport,) on Wednesday the 12th inst.

Morning Prayer was said by the Rev. John A. Merrick, late of the Diocese of Pennsylvania, assisted in the Lessons by the Rev. John McNamara. The sermon was preached by the Rev. Thos. J. Ruger, Rector of Trinity Church, Janesville. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Messrs. Ruger, Merrick, and McNamara.

Divine service ended, the Convention was called to order, the Right Rev. Jackson Kemper, D.D., Bishop in charge of the Diocese, in the Chair.

The Clergy list having been called, and certificates of election of delegates received, the Rev. Benjamin Akerly was elected Secretary. Empowered by resolution, the Secretary chose the Rev. A. D. Cole, Assistant. On motion,

Resolved, That Clergy of the Dioceses present, be invited to seats in this Convention.

Whereupon, the Rev. S. W. Manny, of Indiana, the Rev. G. Unonius, of Ill., and the Rev. J. A. Merrick, of Minnesota, Deacon, took their seats.

In the evening session, after the usual preliminary business, the Bishop delivered his Annual Address, from which, in delivery, we gather the following items: baptized, 34; confirmed, 110; ordained 2 Priests and 3 Deacons; added 5 Candidates for Orders, present number, 13; transferred 2 Clergy, received, 3, present number, 23; churches consecrated, 2; chapels erected, 2; lay-reader licensed, 1; assisted in consecration of one Bishop. He has visited all the available points in the Diocese whee services could be held. Two lots are made over to the Bishop in trust for future churches; among te persons confirmed, was a Baptist preacher. He proposed to have the Diocesan Missionary Fund increased so as to support two itinerants additional. He also stated that he was not yet sufficiently prepared in detail, but was persuaded to advocate the establishment of a College or Church School. The Bishop also regretted that sufficient interest was not manifested to secure to the Church lands for glebes, cemeteries, churches, while the cost was so reasonable. He rejoiced to assure the Diocese of the prosperous state of this infant Diocese. The Oneida Mission was deserving of notice. It has about 160 Communicants.

On the occasion of the Bishop's visit, the service was read in the Oneida language, and through an interpreter, the Bishop preached to them. He alluded to their solemn deportment in the House of God, their reverential behavior at the Holy Table—neither the veil nor the glove offended the sight—at the participation of the sacred Feast. At the close of the service, every man, woman, and youth advanced and bade welcome and peace to their First Father. The children of the forest showed an example to their fairer and more favored brethren worthy of imitation.

On this occasion, the Chiefs conveyed to the Bishop a piece of land for a cemetery.

The Address was listened to with unusual interest, and presented a very favorable account of the Diocese.

During the session, the following amendments to the Constitution were adopted:

ARTICLE III.

Section 2. Every Clergyman canonically connected with this Diocese, and having charge of some Parish, (or officiating as a Missionary within its bounds, or having spiritual charge, as president, professor, tutor, or instructor in some college, academy or seminary of learning, constituted or countenanced by ecclesiastical authority, or being a Chaplain in the Navy or Army of the United States,) shall be entitled to a seat in this Convention. In every case, however, where a Clergyman is not able to hold a cure of souls, arising from bodily infirmity, or age, he shall not for such cause be excluded from a seat in this Convention.

ARTICLE VII.

Section 2. The said Presbyters (*i. e* eligible to Standing Committee) must be of those entitled to seats in the Convention of this Diocese.

On motion, it was resolved, That a Committee of three be appointed to prepare and distribute among the different Parishes of this Diocese papers for a subscription to increase the Episcopal fund of the Diocese: said subscription to be in the nature of stock of ten dollars per share, payable in sums of one dollar annually, with interest on the whole sum remaining unpaid at seven per cent.; and said funds to be collected annually immediately previous to the Annual Convention.

On motion, it was resolved, That a Committee of five be appointed to inquire and report what measures are necessary to be adopted to enforce uniformity in the mode of conducting public worship in the Church within this Diocese.

The Committee, consisting of Rev. Professor Adams, Rev. Mr. McHugh, and Messrs. Randall, Judge Miller, and P. White reported a Canon on Ritual uniformity, which was approved and confirmed by a majority of both orders. It provides that questions of Ritual and Liturgical practice, Ecclesiastical arrangements, &c., left open by the statute law of the American Church, are to be decided for this Diocese by the Bishop and his Council, the Clerical members of the Standing Committee, acting judicially, when occasions arise; such judicial decision to be obeyed as the common law of the Church in this Diocese, under liability to the usual penalties.

An amendment to the Constitution, which has agitated several dioceses, was proposed and decided in the negative, providing that "the lay members of the Convention shall be either Communicants of the Protestant Episcopal Church, or shall have been baptized by the Office and Ministry of the same."

The next Annual Convention will be held in St. Paul's Church, Milwaukie, June 11, 1851.—*Banner.*

The Illinois Convention.—On Sunday, the 16th of June, the Illinois Convention assembled at St. James' Church, Chicago. There were seventeen Clergy present, and lay delegates from about 10 Parishes. The Convention Sermon was preached by Rev. Samuel Chase, and the Communion administered by the Bishop, assisted by Rev. Mr. Brown and Rev. Mr. Kellogg. During the rest of the day, services were held in all of the other city Churches.

On Monday, commenced the business of the Convention, after a few collects by the Bishop, Rev. Samuel Chase was re-elected Secretary, and the Bishop delivered his Address. It was very interesting, and gave the particulars of his late thorough visitation of the Diocese, showing an amount of duty performed almost incredible, by one so aged and infirm. He had ordained 5 Deacons and 1 Priest; confirmed 208 persons, and baptized 59, besides consecrating several churches.

Eleven new Parishes were admitted in union with the Convention, and the parochial reports showed a very decided progress of the Church in Illinois.

Rev. Samuel Chase, Rev. Charles Dresser, Judge Treat, and Judge Bailhache were elected the Standing Committee.

On Tuesday morning, a resolution was introduced, requesting the Bishop to ordain Deacons according to Canon 5 of 1847. After a very interesting and lively discussion, it was carried by a majority of both orders. The Convention determined to meet at Quincy, on the Mississippi, in 1851.

The following gentlemen were elected to represent the Diocese in the General Convention:

Rev. Samuel Chase; Rev. C. Dresser; Rev. J. T. Worthington; Rev. G. Unonius; Hon. S. H. Treat; Hon. J. Bailhache; Dr. B. Gillette; E. H. Sheldon, Esq.

A report from a previously appointed Committee on the raising of an Episcopal Fund, was made. The Committee were directed to prepare an Address, setting forth their plan, and to circulate through the Diocese.

The Convention adjourned on Tuesday evening.

The present number of the Clergy in the Diocese is about thirty.

Our venerable and beloved Bishop is now enjoying remarkably good health, though infirm by reason of age and former unexampled toils.

During his stay in Chicago, he visited all the churches, preaching and confirming.

On Sunday, the 9th, he confirmed 12 persons belonging to St. Ansgarius' Parish.

On Wednesday, the 12th, he visited the newly organized Church of the Atonement, and confirmed 6 persons

On Friday, the 14th, he visited St. James' Church, and confirmed 25 persons.

On Saturday, the 15th, he visited Trinity Church, and confirmed 6 persons.

The deliberations of the Convention were attended with harmony and unanimity.—*Ibid.*

Married.

On Tuesday, the 25th June, at Trinity Church, by the Rev. J. H. Hobart, Samuel Verplanck, Esq., to Mary G., the youngest daughter of the late Right Rev. Bishop Hobart.

On Thursday the 20th of June, in the Church of the Epiphany, by Rev. Lot Jones, the Rev. John A. Paddock, Rector of Christ Church, Stratford, Conn., to Ellen M., eldest daughter of the Rev. Lot Jones, of New York city.

Died.

At Williamsburgh, on 26th June, Thomas Browning, in the 64th year of his age.

On the 29th instant, Wm. Whittingham, infant son of the Rev. R. and Laura A. Riley, aged 4 months and 4 days.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

JULY.

Sixth Sunday after Trinity, July 7, A.M., Catskill; P.M., Athens.
Monday, July 8, P.M., Grace, Albany.—Laying Corner Stone.
Tuesday, July 9, A.M., Holy Innocents, Albany.—Consecration.
Wednesday, July 10, A.M., Charlton.—Ordination.
Thursday, July 11, A.M., Burnt Hills.—Consecration.
Thursday, July 11, E., Christ, Troy, [instead of July 12, PM.]
Seventh Sunday after Trinity, July 14, AM, New Rochelle.
Friday, July 12, E., St. Paul's Troy.
Saturday, July 13, P.M., Governor's Island.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Fourth course of Sunday evening Lectures. The Church's Standards of Doctrine, Discipline, and Worship.

Lect. II, (on Sunday, July 7th,) The Book of Common Prayer: *its Sources and its History.*

Service at 7½ P.M.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next, (9th inst.) at half-past 7 o'clock.

Thos. P. Cumming, Rec. Sec.

July 6.

Acknowledgments.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, being in aid of the Education Fund:—

Church of the Ascension, N Y, Rev Mr Bedell, 59 1; Christ Church, Poughkeepsie, Rev Mr Buel, 24 21; St Stephen's Church, N Y, Rev Dr Price, 10; St John's Church, Johnstown, Rev. C. Jones, 1 3.

JAMES F. DE PEYSTER, Treas.
157 Front-st., corner of Maiden Lane, or 917 Broadway.
New York, July 1, 1850.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 28th inst., the following contributions, viz.:

From St John's ch, Cohoes, Rev J Adams, 4 59; J H S, for "Mission Fund of Diocese N Y," 1; St George's ch, Newburgh, Rev Dr Browm, 35 15; St John's ch, Johnstown, Rev C Jones, 5 41; St Peter's ch, Westchester, Rev C. D. Jackson, 38 5.

☞ The Missionaries may now draw on the Treasurer for quarter salary due 1st instant.

C. N. S. ROWLAND, Treasurer,
July 2, 1850. 55 Water-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15th inst.

Trinity ch, Ordination by Bishop Whittingham, 86 72; St John's ch, Lafayette, Indiana, Bishop Upfold, 12 50; St Paul's ch, Glencove, Rev St Douglass, 4 50; St James ch, Winstead Con, Rev Jonathan Coe, 3; Levi Brown, donation, 1; St Mary's, in the Highlands, Rev Robert Shaw, 7; total, $114 72.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 2, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 21st inst

St James ch, Winstead, Con, Rev J Coe, 3; Levi Brown, donation, 1; St John's Chapel, 25 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 2, 1850. 20 John street.

Advertisements.

AMERICAN COTTAGE AND VILLA ARCHITECTURE.

APPLETON & Co., will publish this week—No. 1. American Cottage and Villa Architecture.

A series of views and plans of residences actually built, intended as models for those about to build, as well as for Architects, Builders, &c. With Hints on Landscape Gardening, laying out Gardens and planting of Trees, &c.

By J. C. Sidney, Architect and Engineer.

The designs will be selected from every section of the country, and will embrace plans in every style, and at prices varying from $1,000 to $20,000.

The views will be handsomely executed on stone, and printed on the best paper. Each Number will contain at least three designs, accompanied with plates of ground plans as well as letter press. The work will be completed in ten Monthly Numbers. Price 75 cents each.

D. A. & Co. have just published—Complete in 12 Nos.,

GOTHIC ARCHITECTURE APPLIED TO MODERN RESIDENCES.

By D. H. Arnot, Architect.

A NEW AMERICAN WORK.

D. APPLETON & Co., publish this week, "Heleois," or the Unrevealed Secret; by Ta i, 1 vol., 12mo. Paper, 50cts.—cloth, 75cts.

This is a Romance of great power and interest. The scenes are laid chiefly in Germany and Circassia, and the author shows a most intimate knowledge of social life in these countries. As a Tale, it is unsurpassed by few, either in the development of some of the noblest and most self-sacrificing passions of our natures, the lofty sentiments which it expresses, or in the thrilling attraction of its narrative. All is told with much force and beauty of language, and in the rich diction of a genuine scholar.

D. Appleton & Co., will publish next week—

"The Earl's Daughter," a Tale by the author of "Amy Herbert," "Gertrude," &c., assorted by the Rev. W. Sewell, B.D., 1 vol. 12mo.

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Poetry.

Addition to Gray's Elegy.

The following lines were published many years ago, anonymously, in a Rhode Island paper. The author who was the late Rev. James D. Knowles, believed that Gray had not given to the subjects of his muse enough of religious character to make the charm complete; hence he wrote these verses, to follow the stanza in the Elegy beginning with the words—

"Far from the maddening crowd's ignoble strife."

[*Presbyterian.*

No airy dreams their simple fancies fired,
No thirst for wealth, no panting after fame;
But truth divine sublimer hopes inspired,
And urged them onward to a nobler aim.

From every cottage, with the day, arose
The hallowed voice of spirit-breathing prayer;
And artless anthems, at the peaceful close,
Like holy incense, charmed the evening air.

Though they, each tome of human lore unknown,
The brilliant path of science never trod,
The sacred Volume claimed their hearts alone,
Which taught the way to glory and to God.

Here they from Truth's eternal fountain drew
The pure and gladdening waters day by day;
Learned, since our days are evil, fleet and few,
To walk in Wisdom's bright and peaceful way.

In yon lone pile, o'er which hath sternly pressed
The heavy hand of all-destroying Time,
Through whose low mouldering aisle now sighs the blast,
And round whose altars, grass and ivy climb;

They gladly thronged, their grateful hymn to raise,
Oft as the calm and holy Sabbath shone;
The mingled tribute of their prayers and praise
In sweet communion rose before the throne.

Here from those honored lips which sacred fire
From Heaven's high chancery hath touched, they hear
Truths which their zeal inflame, their hopes inspire,
Give wings to faith, and check affliction's tear.

When life flowed by, and like an angel, Death
Came to release them to the worlds on high,
Praise trembled still on each expiring breath,
And holy triumph beamed from every eye.

Then gentle hands their "dust to dust" consign;
With quiet tears the simple rites are said;
And here they sleep, till, at the trump Divine,
The Earth and Ocean render up their dead.

Selected Matter.

From Sharp's Magazine.

Memorials of Westminster.

[Concluded from last week.]

The College of St. Peter, Westminster, is another point of attraction, round which many interesting associations gather. "None but a kindred 'Westminster,'" says Mr. Walcott, "warm with the full-hearted affectionateness of a son nurtured within her walls could rightly sing her praise; and his own volume affords proof that she has had many sons becomingly jealous of her honor and reputation. We meet with a recent example of the exercise of this spirit of warm partisanship:—

"The following is an amusing instance of old rivalry between the schools of Eton and Westminster maintained on paper,—not, as now, on the Thames. The 'Westminsters' represented in a caricature, three of their body outweighing three Etonians in a pair of scales. George Canning immediately retorted,—

"'What mean ye by this print so rare,
Ye wits, of Eton jealous!
But that we soar aloft in air,
While ye are heavy fellows?'

"The laugh, however, was cleverly thus turned by Hook—

"'Cease, ye Etonians, and no more
With rival wits contend;
Feathers, we know, will float in air,
And bubbles will ascend.'"

The name of the renowned Busby,—the greatest of pedagogues,—"who boasted his rod to be the sieve to prove good scholars,"—is inseparably associated with Westminster school. "Dr. Busby!" says Sir Roger de Coverly, in the *Spectator*, "a great man! he whipped my grandfather: a very great man! I should have gone to him myself, if I had not been a blockhead: a very great man!" It was the boast of this famous schoolmaster, that out of the bench of Bishops he had taught sixteen. Westminster has had several other masters of note and name; among them, Camden, author of the "Britannia;" and Dr. Alexander Nowell, of whom the following singular story is told:—

"He was the improver of the first Catechism published during the reign of Queen Elizabeth, and for forty years preached the first and last Lent sermons before her majesty. He was represented in his college 'with his books and other tackling, lying in a round on one hand, and his angles of several sorts on the other: but,' says Fuller, 'whilst Nowell was catching of fishes, Bonner was catching of Nowell, and understanding who he was, designed him to the shambles.' Nowell was fishing upon the banks of the Thames when he received the first intimation of his danger, which was so pressing that he dared not go back to his own house to make any preparation for his flight. 'Like an honest angler, he had taken with him provision for the day; and when in the first year of England's deliverance, he returned to his own country, and his own haunts, he remembered that on the day of his flight he had left a bottle of beer in a safe place on the bank:' there he looked for it, and 'found it no bottle but a gun, such the sound at the opening thereof; and this,' adds veracious Fuller, 'is believed (casuality is mother of more inventions than industry) the original of bottled ale in England.'"—P. 184.

The following anecdote is a beautiful illustration of the enduring character of the impressions which are left on the mind by the occurrences of youth and boyhood. For the honor of human nature we hope that it is true:—

"The Upper and Lower Schools are divided by a bar of demarcation; over which, on Shrove Tuesday, at eleven o'clock, the college cook, attended by a verger, having made his obeisance to the Masters, proceeds to toss a pancake in the Upper School, once a warning to proceed to dinner in the hall.

"An interesting tradition is attached to the bar at the time when it bore a curtain. Two boys at play, by chance, made a grievous rent in the pendent drapery; and one of the delinquents suffered his generous companion to bear the penalty of the offence—a severe flogging. Long years went by; the Civil War had parted chief friends; and the boys had grown up to manhood, unknown to each other. One of them, now a Judge and sturdy Republican, was presiding at the trial of some captive cavaliers, and was ready to upbraid and sentence them, when he recognised in the worn features of one grey-haired veteran, the well-remembered look of the gallant boy who had once borne punishment for him. By certain answers, which in the examination he elicited, his suspicions were confirmed; and with an immediate resolve, he posted to London, where, by his influence with Oliver Cromwell, he succeeded in preserving his early friend from the scaffold."—P. 176.

Westminster Hall is, next to the Abbey, the principal object of interest in the city of Westminster. We need not dwell on its size and symmetry, and on its grand historical associations. "Its dark old roof has rung with the shouts that hailed many a successive heir inaugurated to 'Merrie England's' throne; its walls have trembled to triumphant strains of joyous music and kingly revelry, at coronation feasts, and assemblies of the Court; its floor has been trodden by many a noble prisoner, with the brief respite of his trial,—and barred cell of the fatal Tower awaiting him,—ere long to give up his life upon the scaffold." As the locality of our superior law courts, it is, at the present time, an interesting place of resort. Here foreigners are taken to behold the administration of English justice, and to admire the dignified demeanor of English judges. Amongst others, the great Peter of Russia was once conducted here, and a characteristic observation is said to have escaped him, which is thus reported by Mr. Walcott:—

"The Czar Peter the Great was taken into the Hall during term time, and was much amused by seeing what he described as 'busy people in long black gowns and wigs with tails.' He inquired what they were doing. Being told that they were lawyers,—'Lawyers!' replied the despot, half questioning, 'why, I have but two in all my dominions, and I believe I shall hang one of them up the instant I get home again.' The Czar would not have been so much offended, could he have anticipated his visit by some years; for in Michaelmas Term, the fifth year of Queen Mary's reign, Stow says, quite pathetically, 'men might have seen at the King's Bench barre not two men of law before the judges; there was but one, named Fostar, who looked about and had nothing to do, the judges looking about them. In the Common Place no more sergeants but one, which was Sergeant Boulouse, who looked about him. There was elbow-room enough, which made the lawyers complain of their miseries in that Terme.' What halcyon days of white gloves and maiden assize!"—Pp. 265, 266.

In the Almonry of Westminster the first printing press, worked with moveable types, was set up by William Caxton. Several of his early books purport to have been printed in "thabbey of Westmynstre;" and it is not, says Mr. Walcott, "wholly improbable that, at first, he erected his press near one of the little chapels attached to the aisles of the Abbey, or in the ancient Scriptorium." In the library of Brasenose College, Oxford, one of his handbills is still preserved, and runs thus—

"If it please any man spirituel or temporel to have any pres or commemmoracio's (Missæ) of Salisburi use, emprinted after the form of this prese't letter, which ben wel and truly correct, let hym come to Westmonester into the Almonestrye, at the Reed Pale, and he shall have them good chepe. Supplico stet Cedula."—P. 279.

We need not call over the muster-roll of the illustrious dead whose remains have found an honored resting-place in the Abbey Church of Westminster. Monarchs and statesmen, warriors and divines, poets, painters, actors, and historians—the far-famed worthies of our fatherland—"after life's fitful fever," there sleep calmly side by side. A visit to Westminster Abbey is a lesson to the schoolboy; and no one, we presume, either gentle or simple, can pace its solemn aisles, linger in its chapels, or survey its monuments, without being sensible of some hallowed emotions, or affected by a feeling of pensive awe.—*Banner.*

From the Irish Ecclesiastical Journal.

Letters on the Development of Christian Doctrine, in reply to Mr. Newman's Essay. By the Rev. Wm. Archer Butler M. A., late Professor of Moral Philosophy in the University of Dublin. Edited by the Rev. Thomas Woodward, M. A., Dublin, 1850.

No regular reader of this Journal, we are sure, cannot take up this volume without emotion. He cannot but recall the time, when, month after month, these letters came forth from the living pen of their gifted author. We seemed to be guided through them by the familiar hand of a friend through the tangled paths of a perplexed and anxious controversy. But now, how changed is our position towards these once familiar words! Though we still amply recognize in them the thrilling tones of the accomplished writer, they no longer come to us with the bright and vivid animation of a living authority. Yet perhaps, what they have lost in the keen intensity of life, they have gained in the affecting character of a last legacy of a friend.

Independently however of such personal considerations, our feelings towards these letters are greatly changed by the fact that the important controversy which gave occasion to them has since passed away. We are not without apprehension that the material decay of interest in the particular controversy may impede the immediate success of the present re-publication. But we think we may confidently assure our readers—and in this judgment we are convinced we shall be borne out by those who are already acquainted with those letters,—that irrespective of the direct controversial value of the work, they will find abundant materials of interest and instruction of an entirely general and permanent character.

We are bound to add that Mr. Woodward has ably and judiciously done his part towards giving the work this wide and more general utility.

Besides a graceful preface, in which the occasion and general design of the treatise are eloquently but briefly stated, he has enriched its pages with numerous and most valuable notes,—some original, others judiciously selected from the standard writers of the church, illustrating the point in hand, or directing the inquiring student to sources of fuller information. In this department of his labors the editor acknowledges, by the signature, the contribution of several notes by the Rev. Richard Gibbings, whose rare and accurate erudition is well known and must materially illuminate any subject on which it is brought to bear. Besides his learned aid as editor, his readers are indebted to Mr. Woodward for an admirably digested and ample tables of contents prefixed to the volume. This table, indeed, serves the most useful purpose of an analysis of the whole substance of the treatise. It is thus serviceable to the most diligent student, as giving a systematic outline of the argument, while the cursory and general reader by glancing through it may at once be directed to any point to which he may desire to turn his attention.

While however we thus recommend this volume for its deeper and abiding interest to all competent readers, we cannot but think also, that regarded simply in their original and immediate controversial aspect, the re-publication of these letters is most seasonable and well-timed.

At a period like the present when some openly threaten, and others, it is to be apprehended, are secretly disposed to desert the Church of their baptism, it is surely most fitting that such persons should be seriously reminded of the unsubstantial foundation on which the whole fabric of the doctrine of that communion into which they would fling themselves is built.

For what at the utmost, is the present charge against the English Church? Is it not that it has been ruled by competent authorities, that her authorized formularies do not so distinctly and unambiguously enunciate the doctrine that all infants are regenerated in baptism as to preclude those who gainsay this verity from ministering at her altars—that is in other words that an article of the creed of the Catholic Church has been treated as unnecessary to be dogmatically held? But what is the effect of the doctrine of development? Is it not to unsettle all the ancient safeguards and fences of the faith! For the advocates of this theory give up the argument from antiquity. They surrender the claim of agreement with the ancient Church, the Church of St. Clement and Ignatius, of St. Justin and Irenaeus, of St. Augustin and Chrysostom, and base the present faith of the Church on the novel deduction of modern doctors, what is this but in effect to separate the later ages of the Church from the fellowship of her earlier age.

It is vaguely hinted indeed that the ancient Fathers held *implicitly* all the dogmas which their successors thence evolved into substantive form; but this was only in germ and type, in some such way as the Patriarchs and their descendants may be said to have held all Christian doctrine. But this was in truth, strictly speaking, not to hold Christinn doctrine at all, unless the Jews may be called Christian believers, and the faith of the elder church be indentified with the fulness of the Christian creed.

On this theory of development is staked by Mr. Newman the whole cause of catholic doctrine. But how weak and shadowy a foundation this is, to sustain so vast and weighty a structure is amply exhibited in these powerful pages. For what then, shall any have recourse to Rome as an escape from our own difficulties? For what but to exchange what is *at the very worst* a doubtful decision on a single article, for a principle or theory which does nothing less than undermine the foundation of the whole Christian scheme, which, laying aside the only sure criterion of saving doctrine, substitutes in its stead a baseless and impracticable theory of modern device, and in effect, declares all Christian doctrine to be shifting and variable, and the Church of Christ to have no one definite truth, always, and to all her children ever and unchangeably the same.

From the Irish Ecclesiastical Journal.

Supposed Conformity of the Elizabethan Divines with the Swiss Reformers.

Sir:—In the controversy as now mannged, concerning the doctrine of the Church of England as to the efficacy of infant baptism, the writers on both sides have made two assumptions which appear to me to be quite without warrant. Both archdeacon Wilberforce and Mr. Goode, having noticed several expressions in letters of some eminent English Divines announcing their conformity in doctrine with their correspondents at Zurich, assume, first, that the doctrines of the English divines harmonize in every respect with those of the Church of Zurich, and secondly that the ministers of Zurich were Calvinists, in the modern sense of that term.

With respect to the first point, if any one who has any knowledge of the history of those times, studies the correspondence he referred to with an unprejudiced mind, he will see that those expressions relate solely and exclusively to the apprehensions entertained by the Swiss that the Augustan confession, and consequently the doctrine of consubstantiation, would be publicly received as the doctrine of the English Church, instead of the confession of Edward. The Swiss were particularly alive to this, for it was just at this time that the controversy between them and the Lutherans was in full vigor. That the divines of Zurich entertained this apprehension may be seen from a letter of Bullinger to Utenbovius, dated Aug. 24, 1559. (which may be seen in Strype, An. i. p. 53, Gerdes, Serin, IV. p. 444, Maddox, Vindication against Neale, p. 35) and from a letter of C. Gualther's, dated Jan. 16, 1559, (vide Zurich Let. and Burnet, Hist. Ref. III. coll. p. 264) and, lastly from a letter from P. Martyr to Sampson dated March 20 1560. That there was some foundation for this apprehension appears: (1.) from the fact that a desire to form a union with the Lutherans was the cause of Peter Martyr's not being recalled to England (see the letters of Jewell to Martyr dated Ap. 28, 1559, Nov. 5 1559; of Sandys to Martyr dated Ap. 1. 1560;) (2.) from the admission of Jewel, "That volatile Ubiquitarian doctrine cannot get footing among us, though there have not been wanting from the first outset those who had the subject much at heart." Jewel to Martyr Nov. 6, 1560: (3.) from its being a favorite mode of attack with the Romanists and Puritans to charge many of the bishops with being Lutherans; So Dorman attacked the English with their disputes about the doctrine of the Eucharist, and charged Guest with preaching for the real presence, (Strype, An. 1. p. 334;) "and Cartwright says that "concerning the sacrament the bisshops are notoriously knowne which erre in it." (Second Admonition p. 43;) (4.) from the fact that one at least of the bishops, namely Cheny was a Lutheran; (5.) and that even the worthy Richard Hilles stated his intention of resting content with the Augustan Confession, (R. Hilles to Bullinger, Feb. 1559;) (6.) from the notorious omission of the 29th Article, and of the declaration against the real presence at the end of the communion.

Such being the case there can be no presumption against restricting these expressions to have reference solely and exclusively to the eucharistic controversy, particularly when Jewel himself clearly shows that to these only did he refer; "As to matters of doctrine, we have pared away every thing to the very quick, and do not differ from your doctrine to a nail's breadth; for as to the Ubiquitarian theory, there is no danger in this country," (Jewel to Martyr Feb. 7, 1572.) "Unless some of you should be beforehand with me, I shall think it my duty to reply to him [*i. e.* Brentius;] if for no other reason at least to let the world know that England and Switzerland are both united against the Ubiquitarians." (Jewel to Bullinger, March 5, 1563).

On a future occasion I hope to be able to state the grounds on which I assert that the Church of Zurich, did not, up to the middle of Elizabeth's reign, hold the Calvinistic theory of predestination.

I am Sir, respectfully yours,

Trinity College. HENRY CHARLES GROVES.

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March 1—tf

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New York, April 27 1850. tf.

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The Library to this date is 186 vols., of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear	half morocco,	10 cents,
Norah	"	10 "
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Simple Stories	"	12 "
The Jewels	"	16 "
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Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

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THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions.—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

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Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

Terms—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish:

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:

May 18—tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, Sec'y and Treas.
"Jas. G. Henning, Chairman."

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850.—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimile* of the Edinburgh edition.

TERMS.

For any one of the four Reviews,		$3,00	per annum
For any two,	do.	5,00	"
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For Blackwood's Magazine,		3,00	"
For Blackwood and three Reviews,		9,00	"
For Blackwood and the four Reviews,		10,00	"

Payments to be made in all cases in advance.

CLUBBING.

Four copies of any or all of the above works will be sent to one address, on payment of the regular subscription for three—the fourth copy being gratis.

⁂ Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

LEONARD SCOTT & CO.,
79 Fulton Street, New York,
Entrance 54 Gold st.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

Newark, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

Robert L. Patterson, Seth Low,
Charles S. Macknett, Edward Anthony,
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JOS. L LORD, Agent, New York.
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James Stewart, M. D., Med. Examiner, New York.

MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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VICE-PRESIDENTS:
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JAMES WARREN, 54 Front st.
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" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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James Dixon, A. H. Pomroy,
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James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

REPORT FOR MAY.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of May, Two hundred and four new policies, viz.:

To Merchants	44	To Ladies	
Mechanics	39	Physicians	7
Farmers	27	Lawyers	7
Clerks	12	Clergymen	
Public Officers	5	Machinists	5
Manufacturers	28	Agents	6
Mariners		Teachers	8
Bankers		Others	16
	158		46
		Total	158
Whole number of Policies Issued			5848

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8

To Missionaries of the Church,

Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - - $2

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford and Swords',*
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

EDUCATION.—A Lady whose Course of Instruction comprises English, French, Italian, Piano Forte, Singing and Drawing, wishes for an engagement as Governess,
Address A D X, at this Office.
1t